

THE ROSI CRUCIAN MAGAZINE



FEATURE

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of the Fraternity of R: C:*

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Oceanside, California

The ROSICRUCIAN MAGAZINE

Rays from the Rose Cross

ESTABLISHED BY MAX HEINDEL

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The Fame and Confession of the Fraternity of R. C.


*Commonly of the Rosie Cross with a Preface annexed thereto,
And a short Declaration of their Physical Work.*

BY EUGENIUS PHILALETES

London: Printed by F. M. for Giles Calvert, at the Black Spread Eagle
at the west end of Pauls. 1652.

(This series of articles will represent a digest of the first edition of the English translation of the *Fame and Confession*. Little if anything of even minor importance has been omitted. The spelling, language, and phraseology have been modernized. We are indebted to the generosity of Mr. Manly P. Hall of Los Angeles for the loan of an original copy to use.—EDITOR.)

THE PUBLISHER TO THE READER

 HAS been observed by those skilled in dreams that to travel all alone in sleep is a sign of death. But in the life and acceptance of my present work, which I know you will call a dream, I travel not without company. There are some gentlemen besides myself who have affected this Fame and thought it no disparagement of their own. It was their pleasure that the book should receive the light at my hands while they withheld their own copies.

The translator of the Fame is unknown but I do not question his ability. He has mistaken Damascus for Damcar in Arabia, but I am no pedant to correct another man's labors. The copy was communicated to me by a gentleman more

learned than myself and I should name him except that he expects neither your thanks nor mine.

The preface is my own and I wish that you might get the full benefit of it, which you certainly cannot miss if you come to it with clear eyes and a purified spirit. Prejudice will obstruct your judgment, for if the affections are engaged, even though by a false fire, you will think your prejudice a guide because you follow it. Opinion does not make things true or false for men have denied a great part of the world which they now inhabit, and America as well as the philosophers' stone was once considered an impossibility. There is nothing more absurd than to be of the same mind as the general mass of men for they have entertained many gross errors which time and experience have corrected. Sluggishness and incredulity hinder discoveries for man contributes nothing but contempt, or, what is worse, malice, towards them. I have known all of this myself but I do not know what use you will make of it. It is not in my power to make you what man should be, but it is much in your own for you know your duty to yourself. Think of it, and farewell. E. P.

TO THE WISE AND UNDERSTANDING
READER

Solomon says Wisdom is an infinite treasure to man for she is the breath of the power of God, a pure influence that flows from the Glory of the Almighty; she is the brightness of eternal light, an undefiled mirror of the majesty of God, an image of His goodness. She teaches us soberness, prudence, righteousness, and strength. She understands the subtlety of words and the solution of dark sentences. She reads from signs the wonders of what shall happen in time to come.

Our first father, Adam, was fully endowed with this treasure, but because of the sorrowful fall into sin this excellent jewel of wisdom has been lost and only darkness and ignorance are in the world. Yet God has bestowed this wisdom on some of His friends. King Solomon testified that upon earnest prayer and desire he obtained this wisdom of God so that he knew how the world was created, understood the nature of the elements, also the time, beginning, middle, and end, the increase, decrease, and change of times of the whole year, the revolution of the year, and the ordinance of the stars. He understood also the nature of animals, the rulership of the winds, the minds and intentions of men, the virtues of roots and plants.

Anyone would desire with all his heart to possess this noble treasure, but as this happiness can come to none except God Himself give wisdom and send His Holy Spirit from above, we have sent forth this little treatise to be read by everyone because in it shall be shown clearly what the world can expect from the laudable Fraternity of the Rosie Cross. Although these things may seem strange and many may consider it but a philosophical show instead of a history of the Fraternity, it shall here sufficiently appear by our Confession that there is more held back than may be imagined, and what is meant shall be observed and understood easily by everyone not altogether void of understanding.

Those who are true disciples of wisdom and followers of the spherical art will consider these things and hold them in great estimation as has been done by persons of considerable standing. Pleasant Aurora will henceforth begin to appear (after the passing of the dark night of Saturn), her brightness altogether extinguishing the Moon or the small sparks of heavenly wisdom which yet remain with man. She is a forerunner of Phebus, who with his clear and fiery glistening will bring forth that blessed day long wished for by many true-hearted when light shall be known and the heavenly treasure of godly wisdom and the secrets of all hidden and invisible things in the world shall be seen according to the doctrine of our forefathers and ancient wisemen.

This will be the kingly ruby and most excellent shining carbuncle that gives light in darkness, a perfect medicine for imperfect bodies, easing men of pains and miseries. Be admonished that you earnestly pray to God with me that it please Him to open the hearts and ears of the deaf and to grant unto them His blessing that they may be able to know His omnipotency, and to love, help, comfort, and strengthen our neighbors by healing the sick to His honor and praise.

THE PREFACE

I am not seeking fame for myself even if it were the business of my life or learning. The age affords many advantages and I have the choice of several foundations upon which to build for myself. Time and employment have made men of some persons. This growth may give my imperfections the confidence of such another start, but as I do not live by common examples, so I do not follow a common design. I have taken a different course from that of the world. Whereas you plan to set yourselves up, I contrive to bring myself down. I affirm the existence of that admirable chimera, the Fraternity of R. C. If there be any among the living who have the same



"JOHANN VALENTIN ANDREAEE is generally accepted as the author of the *Fame and Confession of the Fraternity R: C:*, as well as the *Chemical Marriage of Christian Rosenkreuz*. Andreae was a man of deep and scholarly piety, particularly remembered for his important book advancing a new theory of community policy. The book *Christianopolis* sets forth the City of Christ and equals in brilliance and imagination Moore's *Utopia* and Bacon's *New Atlantis*." M. P. H.

bookish faith as myself, they are the persons with whom I want to speak, and yet in this I shall act modestly for I do not invite them unless they be at leisure.

I can find no other reason for the unjust censure, indeed, contempt, which magic has suffered in all ages except that the professors themselves are guilty of a double obscurity in life and language. We cannot censure them for their conscientious retirement whereby they separated themselves from dissolute and brutish spirits. That is a very purging argument which may serve to wipe away those envious scandals that time and men have injuriously fastened to their memory. It is obvious that we cannot safely trust the traditions and judgments of the world concerning persons who sequestered themselves and were in no way associated with affairs or acquaintances. They were the losers by this alienation. They lived in the calm shade of conscience and solitude, but their enemies moved in the sunshine of worldly transactions where they preserved their reputations with a clamorous defamation of these innocent and contented hermits.

The second obstacle to their fame was partly the simplicity of their style which is scripture-like and commonly begins like Solomon's text with "My son." But that which spoiled all and made them contemptible even to some degree of misery, was a corrupt delivery of the concepts and vocabulary of the art. Magic, like the sun, moving from the east, carried along with it oriental terms which our western philosophers, who did not understand Arabic or Chaldean, translated most unhappily and corruptly. Even to this day the words are so misinterpreted that it is indeed more than a task to guess at the original meaning. But that is not all, for some were so singular as to invent certain barbaric terms of their own. These conceited riddles, together with their autocratic ways of writing, made the world conclude that they represented a fabulous generation.

This strange course of theirs was very different from that of Trismegistus in whose genuine work there is not one barbaric syllable, nor any point asserted without frequent illustrations. Contemporary and later generations constantly honored Hermes because his course of life was open and respectable and his doctrine clear and rational. On the other hand, there succeeded him in his school certain melancholy, envious spirits, whose obscure and inscrutable writings rendered their writers contemptible and made way for that noise of Aristotle which men call philosophy. I may repeat of these later magicians what Solinus once said of those contentious successors of Alexander the Great, that they were born to carry the glory of Rome, not to inherit such a great name.

It is equally true that some sulking philosophers enviously suppressed the truth while they occasionally promoted a lie. They gave way to the enemies' growth until at last the tares possessed the field and the true grain was cast into the fire. Nor indeed could it have been otherwise for this bushel being placed over the light, darkness invited ignorance to walk abroad in the world. Aristotle stepped out like a peddler with his pack, with obscurity and envy the two lone supporters of his petulant school in its triumph.

Both of these proceeded from the support of some eminent authors whom God blessed with extraordinary discoveries. These to secure themselves and the art judged that their best course was to blot out the path so that such as were unworthy would be unable to follow them. It cannot be denied that this mystery and cloud of the letter carried with it both discretion and necessity. But what spoiled things was the excess of the contrivers that passed all decency both in measure and manner.

The obscurity of their text required some comment and clarifying, but few being able to expound it, the world ran generally to the other side. The scholastics have won the day not by weight,

but by number. Considering this, it cannot be thought unreasonable, and certainly not unseasonable, if a society conscious of the truth and skilled in the abstruse principles of nature should endeavor to correct the condition. Heretofore we have been abused with Greek fables and a pretended knowledge of causes, but without their much desired effects. The scholastics have not one notion that is a sufficient charm to cure us when the slightest disease invades us. Why then should we embrace a philosophy of mere words when it is evident that we cannot live but by means of works? Let us not be so stupid any more as to let barbaric ignorance maintain that for truth which our own daily experience assures us is false.

But some will reply that the antiquity of this Peripatetic Philosophy may claim some consideration and we must courteously invite it abroad and not churlishly turn it out-of-doors. But this were to dance before Dagon as David did before the Ark; to pay respect to a lie which is due only to truth. This is a sufficient answer.

As for the Fraternity whose history and Confession I am publishing, I have no relation with them, neither do I much desire their acquaintance. I know that they are masters of great mysteries and that they might as well receive as give. I was never such a lavish admirer of them as to prefer them to all the world, for it is possible and perhaps true that a private man may have in his possession

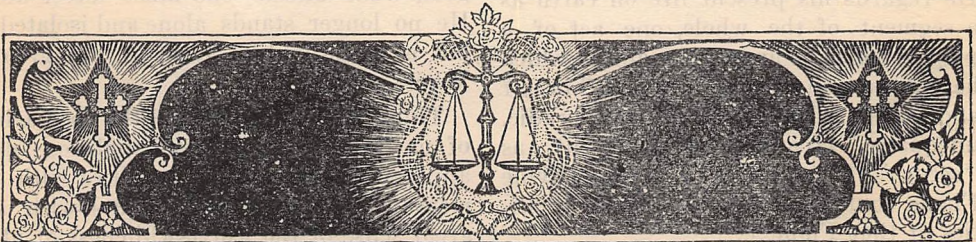
that of which they are ignorant. It is not their title and the noise it has occasioned that makes me commend them. The acknowledgment I give them was first procured because in their books I found them true philosophers and men, not chimeras as most think. Their principles correspond in every way to the ancient and primitive wisdom, yet they are consonant with and confirm every point of our religion.

We question not that most of our proposals may seem irregular to those of ordinary capacities. But those who know the rights and powers of nature will quickly see that they are not wanting in the order and sobriety of nature.

Perhaps I should speak of their persons and habitations, but my slight acquaintance will excuse me. If I were familiar with them I should doubtless use greater discretion. We cannot deny their existence unless we grant that nature is studied and books written and published by creatures other than men.

It is true that their knowledge was not purchased at first by their own efforts, for they received it from the Arabians among whom it had remained as a monument and legacy of the children of the east. Nor is this at all improbable, for the eastern countries have been famous always for magical and secret societies. Now I shall see how much you will believe me in this because I am a Christian, yet you would believe a heathen because Aristotle was one.

(To be continued next month)



The Occultist's Point of View

BY RAQUEL MARSHALL

WHATEVER one may think of Occultism, using the term in a general rather than a sectarian sense, it is a point of view. We may regard all religions as points of view from which travelers through life regard the world around them and attempt to perceive their places in it. The same landscape seen from varying points of view may present vastly differing aspects, yet the mountains and the plains and the roads traversed remain the same. How things look depends much upon where one is in the journey of life.

The occultist's outlook offers extraordinary freedom from some of the pressures of life which torment the unthinking, especially freedom from the pressures of Time, of Fear, and of Death.

The occultist, first of all, is freed from the bondage exacted by the belief that he has but one short life of at best some eighty or ninety years (the first twenty of which he is hampered by immaturity and the last twenty by weakness) in which to crowd all that he is to be and do and have.

The occultist sees life as a whole, as an infinite progression evolving upward and outward from the atom to the superman, and beyond. He sees himself as a unit in that life of ever expanding consciousness, bound together with his fellows in the great, universal flow of progression. He regards his present life on earth as a segment of the whole, one act of a play in which he has a share and in which he enacts many roles. He sees himself and all his fellow beings not as sporadic, unequally created "souls" but as "seeds" of God, sparks of the Divine Flame containing latently all the qualities of that Flame.

This brotherhood of ever flowing life he sees extending not only to his fellow men, but downwards to the younger and

less developed brothers, the animals, and below these to the plant and to the uttermost chemical atom. Nor is this conjecture, for science has proved that the minutest spark of life is a solar system in miniature. It has a central vortex of life-energy, or a positive nucleus, by the power of choice (i.e., attraction and repulsion: Love at the atomic level) holding its negative electrons swinging about it. This life principle, active in the smallest atom and operating with energy, intelligence, and desire he sees enlarged and expanded in consciousness in the plant; more expanded in the animal, and still more expanded in consciousness in man. And as man is far from being the end of creation's scale, by logical deduction he sees the life principle which binds him in common brotherhood with all creation extending beyond humanity at its present stage to Those who are as far beyond himself in evolution as he is beyond his dog.

Having this vast outlook the occultist is freed from the pressure of time, from the imagined necessity of achieving everything he values in this one life, even at the expense of his neighbor and of his own mental and spiritual integrity, lest he go down to all eternity a failure. He is able to perceive that all is cause and effect, and that since all are bound together by a common origin and a common goal, what affects one must affect all. He no longer stands alone and isolated, but is an individual part of one great Whole.

Thus he is able to regard the spectacle of modern life with its banalities, its apparent injustices and cruelties with a measure of understanding and with a great sense of the worth-whileness of all efforts to bring about better conditions. From his point of view, seeing all as cause and effect, he must regard the

present as the cause of the future. Since he himself will be part of that future he cannot take selfish refuge in saying "What do I care about posterity? I'm only interested in myself and my family!" Nor in that other favorite aphorism of the lazy-minded, "It will all be the same to me in a hundred years."

The occultist also realizes that the future development of the race, of which Godhood is the ultimate goal, is not to be attained by discarding or abusing his lower physical vehicles. Man does not progress as a race *out* of his lower vehicles, leaving them behind like the cast-off skins of the snake, but must needs take them with him, he must evolve as a whole, and must raise or transform his lower vehicles into ever finer and more responsive ones for an ever expanding consciousness, and an ever more liberated Inner Self. This was well known and taught by the Ancients, and is a part of that heritage of Truth without which man has never been left orphaned, even though he has been unable to interpret it, or has rushed into interpretation on his own plane of greatly limited understanding.

The true occultist, then, realizes that the physical is a lesser but none the less vital part of himself, and that it must be raised, or transmuted, or mastered, by mental and spiritual means. This control of the physical by the mental and spiritual has always been demonstrable.

The early Christian martyrs were enabled to face the arena and the burning stake with fortitude, their bodies controlled to a point where the animal fears and pains were sublimated by the force of their higher constituent parts, by the flame of realization within their souls. Thousands have died for an idea, one of the surest signs that the idea was a reality, for it is a common saying that *the blood of the martyrs is the seed of faith.*

Nor is this demonstration of the power of a higher belief or realization over the physical limited to mankind. An animal, a faithful dog or horse, sufficiently suffused with love for his master, will go against nature and, conquering his fear of fire or water, will risk and even court death to serve that higher love for a master who is to him as our God ought to be, but seldom is, to us.

Knowledge such as the occultist must attain as the result of his viewpoint: deep inner knowledge of natural forces, occult, or hidden from the superficial observer but ever present to be discovered by the true student, enables him to experience sorrow and suffering with fortitude. In time it enables him to perceive the causes of suffering and to eliminate

them, bringing about a change in conditions that makes suffering impossible in his world.

Thus it is seen that the occultist's point of view frees him from the pressure of Fear, both physical and mental. As to that greatest of sorrows which afflicts mankind, the loss of those we love, that also is ameliorated and in time

overcome by the student of occult laws. From his point of view he sees that Death is a transition, a change from one vibratory rate to another, and that nothing but the form is lost. He knows that the beloved himself is always living, and that it is possible to enter into mental communication with him. Nor am I speaking of spiritualistic seances, which do more harm than good, if indeed they are not sources of illusion or deception. He may still ache with longing for the physical presence of the beloved, but as his inner senses develop he will become aware of communication with him. His balance will change until the inner rather than the outer life becomes the stronger, and the secrets and powers of the invisible world are attained. The body, whether

*Rest is not quitting
The busy career;
Rest is the fitting
Of self to one's sphere.
'Tis the brook's motion,
Clear without strife;
Flitting to ocean
After this life.
'Tis loving and serving
The highest and best;
'Tis onward, unswerving,
And this is true rest.*
—GOETHE.

of man or animal, fears death, for it is the signal for its disintegration and the scattering of the manifold little lives that constitute it, but the occultist, living in that body but knowing it as a tool which he may lay down only to obtain another, is not afraid. In fact he welcomes the betterment and freedom attendant upon the change. So he overcomes "the last enemy, Death," and the fear of it.

The occultist's point of view, then, offers a glorious destiny to mankind as his ultimate goal. It offers steady evolution, not only of bodily forms but of mental and emotional powers, and spiritual comprehension as well. It offers continuity of life and freedom from the stake-rope of personal limitations.

This, says the non-occultist, is very well, but if it is so, then some men must have attained to that glorious state of evolution, and if so, where are they? If these "just men made perfect" exist, how may they be contacted?

Testimony is not lacking that there have been and still are such men walking the earth, but it is testimony many will not be willing to accept at the present time, for the majority of men cannot conceive of great development apart from the display of wealth or miraculous powers. But those who have attained the greater evolutionary states look back upon the toys of physical wealth and material power as the grown man looks back upon his footballs and kites, with a kindly tenderness, perhaps, remembering the joy which he once got from them, but with a complete inability to recapture that joy by playing with them at his grown-up stage of development. Too many other, vaster fields for his powers have opened since and he sees these things, once of such great moment to him, but as toys for those who now stand where once he stood.

Many people have seen the Great Ones and anyone willing to go by the narrow path that leads to their gardens can do likewise. But should one contact them before he was himself upon the Way, as

it is called, he would see only men, inexplicably dignified and benign, but differing, to his sight, not much from himself. Many of the saints were evolved men: St. Francis, in whom the love of all that lives was so developed; St. John the Beloved. Many of the Hebrew prophets were close to that development of which Jesus and the Buddha were the perfect flowering. There are grades of development all down the line.

Genius is a beginning of development, though usually very one-sided and accompanied by some other great lack. Men who have penetrated the secrets of Nature are true occultists, students of that which is hidden except from the devoted student. Men like Edison, Marconi, Einstein, Mozart, Da Vinci, Lord Bacon, Goethe, all were advanced far beyond their fellows, though not in a well rounded or complete way. Genius is not explainable in any reasonable way except from the hypothesis of the occultist.

Science may explain many mental quirks, both subnormal and abnormal, on the theories of too much or too little pituitary, or thyroid activity, but it still does not answer the question why. Why one man and not another? Why one twin and not his brother? The *whys* are the occultist's business.

Seeing life as continuous, one life but as a petal of the entire blossom, the occultist realizes that the cause and the remedy for mankind's ills lie within himself. Man does not achieve by virtue of any outside Force which tosses him assistance in answer to his prayers, but by a steady development of wisdom, discernment, discrimination, and control within himself. He contains within himself all the seeds of the forces which he must grow and cultivate and harvest himself. His soul must "open like the holy flower upon the still lagoons" to the sunlight of Divine Intelligence and radiate from him to his fellow beings in turn. A point of view, surely, offering most glorious possibilities, not to one branch of humanity but to all, and to all that lives!

Harmony--A Constructive Force

BY LOUISE H. M. BRUCKER

IN ALL nature there is agreement, the just adaptation of one created thing to another, manifesting the harmonious, the perfect.—Boehme.

The Masonic Axiom, "God Geometrizes," or fashions all things by the perfect square is but another way of expressing the same self-evident truth, because in the science of figures as in the Grand Plan of the Architect of the Universe there is perfect agreement, there being but one correct solution to a mathematical problem, for to be true it must be perfect. "God Geometrizes" expresses the verity that when God creates it is in strict conformity with the laws of mathematics, each thing being made manifest perfect in itself and in exact relationship with all things created; therefore we conclude that God is Harmony.

From the teachings of the Bible, we know we are the children of God, that the spiritual self is an expression of its Divine Parent. Without harmony or accord in sentiment there can be no love: without love there can be no God, because God is Love. Our spiritual self is endowed with the inborn quality of love, but unless we adjust our lives to comply with the law of harmony, we fail to express our divine progeny; we neglect our sacred birthright. From the results of natural effects which we see everywhere manifest, it is evident that the power of harmony is a constructive force in life and is essential to our evolutionary progress: without it there can be no awakening of the Christ Principle (Love) within.

The Rosicrucian Philosophy clearly postulates the theory that if a single discord were to mar the celestial harmony of the music of the spheres there would result a "wreck of matter and a crash of Worlds," a veritable shattering of the Cosmos, from atoms to solar systems.

To the musician, a discord, unless it be resolved into a concord or used to produce an inharmonious climax, is not to be tolerated. The non-rhythmic vibrations or discord jar the sensitive fibres of the ear and an unpleasant bodily sensation results from the reaction of the nervous system. But how many are there even among those acquainted with the fundamentals of musical composition who have comprehended this most apparent demonstration of the power of harmony as revealed to them through the medium of the science of music? How many of us are striving to eliminate discord from the rhythmic flow of our daily lives, seeking as does the master musician for harmony, to successfully resolve each discord into accord? Religion, art, and science, the inseparable trinity for the expression of the beauty and wisdom of all ages are the three great avenues through which Divine Intelligence reveals itself to man; and music, of all the arts is most sublime. The science of music clearly illustrates even to one not instructed in its first principles, the unpleasant sensation resulting from the breaking of its harmonic laws. The shattering effect of these violations upon the nervous system of the hearer is unquestionable proof that such abuses must either be eliminated or the discords created resolved into agreeable sequences of vibrations (tones). From the science and supreme artistry of music this great truth is disclosed: Discord is an unpleasant, destructive force, shattering to the nervous system and should be avoided, while harmony is a constructive force to be cultivated.

Although we are creations of One Universal Substance, children of the same Father-Parent, through the many varied

experiences undergone while progressing along the path of evolution we have become self-conscious individualized beings, a law unto ourselves. We have taken upon us the prerogative of creation by choice, and through our unrestrained desires, blind passions, and unwise acts have brought discord into life and disorder into nature. But the God of our creation has destined that we become "like unto Him, perfect," and has given us the link of mind, the instrument through which we may lift ourselves from impotence to Godhood. Mind was given to man to give purpose to action, to control the body, and to correlate the physical with the spiritual.

As students of inner spiritual truth, we know that in order to advance along the path of attainment with firmer, swifter steps we must cultivate our unlimited mental faculties; we must gain control over the currents of our thoughts as a first step in progress, because the cultivation of the mind contributes to spiritual growth. Science has announced many proofs of the power of the mind.

That *thoughts are things* is rapidly being accepted by more and more advanced thinkers. These enlightened ones are endeavoring to alter their former negative destructive manner of thinking, substituting positive constructive thoughts in their stead. This method of right thinking will in a short course of time completely change their mode of life, physically, mentally, and spiritually.

Milton, in *Paradise Lost*, shows us how complete was his understanding of man's mental powers when he wrote:

"The mind is its own place, and in itself
Can make a Heav'n of Hell, a Hell of
Heav'n."

It is true that it is the attitude of mind which colors our entire existence. If

there is love in our hearts we are happy; we see the world through rose-colored glasses and there is ever a song of praise and thanksgiving ready to burst forth; we apply ourselves diligently to our tasks whether the labor be unattractive, difficult, or thankless. Because of our mental attitude the commonplace has been transformed into the beautiful. We have felt love within *ourselves* and are thus able to discover its attributes *without*: we are in tune with the Infinite for *God is Love*.

But if hate be the uppermost feeling in our hearts, even heaven itself would be as undesirable and repulsive as the intensity of the emotion which created the feeling. Unless heaven is within each one of us, nothing of the heaven that is

outside can flow into the soul and be realized.

The God of love and harmony has designed that we, His children, must attain to the goal of perfection exemplified by Him. He has given each one of us innumerable opportunities for the overcoming of the imperfect in the course of our many lives in His great training school, into which we

are born for the express purpose of achieving self-mastery through the development of wisdom and spiritual power by trials and practices while on Mother Earth. We have within us the force to perfect ourselves, to rouse from latency our Godlike powers, but this act or the transmutation of the baser qualities of our carnal nature into the pure gold of our spiritual self must take place in our innermost self. The formula for this transformation has not been withheld from us. Those compassionate, illumined ones, our Elder Brothers, have graciously given to all truth-seekers the method whereby we may attain to perfection, to the consciousness of universal harmony.

Briefly it is this: We must provide moments of mental calm for ourselves.

Every tree's a shrine to
me,
Each rock a temple rare,
Each holy nook by hill or
brook
Is dedicate to prayer;
Along go song with every
hour,
And flower by the way,
Each sacred space is time
and place
For worship all the day.

(Concluded on next page)

During these periods, regardless of how brief they may be, we should endeavor to exercise an inward control over our thoughts; that is, we must do "selective thinking." A few moments of concentration each day will be sufficient, because it is not how long a period is given to this exercise that counts, but the intensity and regularity of its application. A short interval of earnest effort is of more value than an extended, half-hearted attempt. By persisting until we form the daily habit of concentration, we develop the ability of fixing our mind on a certain subject: we learn to control the trend of our thoughts according to the will of the True Self, the real I AM. Instead of permitting unrestricted thoughts to flit through our minds as formerly, we now are consciously putting our minds in order, creating a state of mental harmony by eliminating the unreal or unnecessary and allowing only the real and necessary to enter our train of thoughts.

It is this new condition of peace and order in our thinking that is the first preparation for the quickening of our spiritual powers, for the vivifying of the voice of the spirit within. Never can the "Voice that is softer than Silence" make itself heard above the din of mental confusion. It is not until we have stilled the turbulent mind that the harmony which is *within* can rouse itself from its latent state and seek expression. This it can only do when the spirit is conscious of the harmony *without*. All harmony coming from *within* is eternally present whether we are aware of its presence or not. The mental calm and spiritual strength gained from these brief periods of inward tranquillity add to our physical strength in carrying out our daily tasks.

When we have drawn within, relaxed and serene, but ever wide awake and

mentally aware, we should permit only those thoughts to fill our consciousness that call forth in us admiration, respect, and veneration for all men and things. True knowledge is only to be found in the inmost recesses of the soul and the way to the soul is through the passage of the heart from which all discord must be banished by the power of perfect understanding. Ours is the reward of physical as well as spiritual health and harmony if we do all things in a spirit of love and purity of motive. True harmony and altruism have nothing in their natures of selfish vanity. When we display in our daily lives the qualities of compassion and understanding combined with an all-embracing love for all our

fellowmen and creatures, we have freed ourselves from all attacks of discord or evil; because evil can only exist to us in the exact proportion that we have it within ourselves. As we dispel discord from our lives, we realize the truth of Browning's words:

*Every star doth gleam afar
On altar of the night;
The priestess moon in silver shoon
Doth bless each peaceful light:
Anon the dawn doth bloom again,
The east in glad array,—
Up valiant happy heart and strong,
For worship all the day.*

"For Worship All the Day," by Robert Loveman.

"God's in His Heaven—
All's right with the
World."

Among those undesirable and unnecessary thoughts which we must ever be on the alert to banish from our consciousness are: all thoughts of disrespect; undue criticism and the passing of judgment, because every judgment we pass, every adverse criticism made, every unkind thought indulged in, frustrates the power of the soul in its attainment of harmony or perfection. The constructive forces of truth, uprightness, and honesty tend to bring man in harmony with all things. Falsehood, pretense, and dishonesty, the destructive forces, bring discord and chaos into life. That which we project from ourselves eventually comes back to us in accordance with the great law of cause and effect. We can no more project hate and receive

love in return than we can gain abundance from that which is barren. The just law of compensation works always.

However, we continually react to life's stimuli through the expressions of the self ignoring cosmic law. We habitually disregard the counsel of our reasoning mind by permitting our uncontrolled emotions and natural desires to fashion the course of our life. Instead of admitting the truth of our moral weaknesses, we go about lamenting our "hard luck," blaming everything and everybody but ourselves for our present undesirable state and ever envious of others whom we think Dame Fortune has smiled upon. Let us ask ourselves this question: What determines our destiny? Character, and character alone, we know, decides the nature of our earthly career, and we have it within ourselves to build our character as we wish it. If we would but aspire to the highest in our nature, to become acquainted with the true self within, and be obedient to the Voice that

instructs, "By Love Serve Ye One Another," our character would be that of the superman. Outward unfavorable environment would disappear as if by magic, our diseases would be cured, our mental confusion vanish. If we could but silence the clamor and craving of our individualized self for its supposed rights and needs by transmuting selfishness into selflessness, a consciousness of oneness with all would come upon each one of us and Heaven would literally descend upon the earth. All then would be one sublime, eternal harmony.

Tolerance, patience, selflessness, faith, courage, fairness, tact, and greatness of mind are the qualities necessary for a co-worker in the Grand Plan of the God of Harmony. He who possesses these attributes is free from loneliness, malicious design, or discontent. He thinks with his heart and hears with his soul. He is walking in the light of true spiritual fellowship, consciously attaining perfection in harmony with Divine harmony.

Telepathy

BY RAYMOND E. HAMMOND



AS WE are nearing the end of a number of years of more than usual hardship, we note with interest one outstanding fact that is of vital importance to us as students of the occult philosophies. It is that more people, as a result of the depression, are inclined toward the investigation of the occult side of life; they are seeking solutions to occult mysteries, and the acquisition of the higher powers that are obtainable by all who seek them in an earnest and determined manner.

Correspondingly, at this time we find more articles dealing with psychic matters filtering into the ordinary run of periodicals. Newspapers and magazines seem more willing to print articles of an occult nature than ever before. More

books are being released dealing with the psychic phase of life. And more noticeable yet, they are not being accorded the ridicule which they received during the earlier part of the present century.

The most familiar subject of a psychic nature that people in general are acquainted with is undoubtedly Telepathy. For telepathy is, perhaps, the one of the higher powers most easily contacted by the many, and therefore more examples of its mysterious workings are brought before the public for discussion. Practically everyone has, at one time or another, had some experience traceable to telepathy; although the person may be wholly unconscious that it is the functioning of that power. We have only to question a group of a hundred people

and the percentage recalling some event attributable to telepathy will surprise us. Safe to say it will be over fifty per cent that will recall such an instance.

Telepathy is defined in a standard dictionary, as: "The transference of thought from one person to another by the exercise of the will." We wish to herein enlarge upon this definition and include the *reception* of thought from another person as well. Also, we will include the transference and reception of image-forms, music, feelings, and emotions. Therefore, please bear in mind the revised definition is meant whenever the word telepathy is used in this article.

Many cases of telepathy are on record and references to them are easily found in books of all times. Men have investigated this power, trying either to place it in the category of a fake power or to resolve it to the terms of a mathematical formula. Certain investigators have brought to light many interesting things concerning telepathy, but the most important, which many have not realized yet, is that there are two forms of telepathy: non-psychic, or physical telepathy, and psychic telepathy.

Before attempting to distinguish the one from the other, let us refer to specific information found in our textbook, *The Rosicrucian Cosmo-Conception*. It tells us that the earth is surrounded by other worlds of an etheric composition; six others to be exact, which interpenetrate and extend out beyond our sphere. In these higher worlds, forms of other-world life are manifest.

Considering the world we are living in, it has regions, two in number, in which we are interested when discussing telepathy—the Chemical Region and the Etheric Region. The Chemical Region is the globe itself as we view it with our physical senses: a globe consisting of solids, liquids, and gases in various compounded states that we term matter, upon which our very physical existence depends for food, drink, and air.

In the Etheric, or invisible Region, we have four ethers which are of different

densities and interpenetrate and stand off from our planet forming its vital body. They are called the Chemical, Life, Light, and Reflecting ethers.

The chemical ether is the avenue through which the forces that maintain the individual form operate in assimilation, growth, and excretion. The life ether operates the forces which have as object the maintenance of the species. The light ether is the path through which the forces come that operate the five senses manifesting as sight, hearing, feeling, tasting, and smelling. Also the circulation of the blood in animals and man, and of the sap in plants. But in the fourth or reflecting ether we have ineffaceable pictures of everything that has happened. It is the Memory of Nature (which can be read by the trained clairvoyant). This fourth ether is also the channel through which thought makes an impression on the human brain.

Now, returning to our statement that telepathy is physical and psychic. That which is non-psychic includes conditions which manifest themselves to one or more of the five physical senses; or are thought about by the physical brain which is non-psychic and earthy. That which is psychic includes every form of life that is not material and interprets itself to the mind, which has constant contact with the sources of universal knowledge.

Physical telepathy works through the four ethers of the Physical World. Through the first three subconsciously, of course, but, after all, are not the impressions from the forces working through these three ethers (chemical, life, and light) which maintain our life functions, received by the brain by telepathic communication? And as the brain is non-psychic, it must be physical telepathy. Consequently, physical telepathy manifests from the fourth, or reflecting ether, in the transference of thought between human beings: the impression of some catastrophe that has happened or is happening miles away; presentiments, or warning of impending dangers; music;

hallucinations; or perhaps the panorama of events in past history. All are due, to reiterate, to physical telepathy functioning through the reflecting ether. This is also the explanation of the many examples of telepathy dealt with in the literature of the day.

Psychic telepathy is the form of telepathy by which we are able to extract from the mind a knowledge of other-world life. It functions from the etheric regions of the Desire, Thought, and other Worlds. It brings us information of other-world life that could never be investigated by physical telepathy. Its scope of investigation is unlimited. But, on the other hand, do not confuse psychic telepathy with the practice described in Rosicrucian literature, of separation of the higher vehicles and functioning with them consciously in the other worlds. Quite the opposite. The impressions of other-world life, as far as psychic telepathy is concerned, may be likened to viewing the other worlds through a plate glass window. You perceive forms and shapes and are aware of their actions, but the glass serves as a barrier from actual contact or the ability to travel through any of the space that lies before you. While by separating the vehicles, the desire body may be used to actually traverse the realms of the other worlds. Also bear in mind, the attainment of psychic telepathy and of the separation of the vehicles are achieved by two distinct methods of instruction.

As our studies in the *Cosmo* teach us, the rotation of our sense centers in a counter-clockwise direction arouses and develops our latent powers in the negative manner. So we find practically all clairvoyants and mediums using telepathy that has been negatively developed. A great portion of them, however, are the victims of a disease called catalepsy. During a cataleptic attack the brain seems sensitized to impressions through physical telepathy and often the mind is aroused to receive psychic telepathic impressions. Catalepsy is a negative form of the telepathic power.

Here it might be essential to sound a note of warning to the sincere students of telepathy and occultism. Several so-called schools of occultism and mysticism are relying on the principle that impressions of a telepathic nature can be transmitted or received during a state of self-induced hypnotism. Whether they realize the attending dangers is neither here nor there; but the truth of it cannot be disputed. As a result of these negative experiments the student often receives enough flashes of the mystical side of life to become so impressed that he is extremely open to suggestion and accepts any and all the explanations of life's mysteries as promulgated by the pseudo-teachers. Such development of the higher powers, being negative in character, is dangerous and we have heard of insanity resulting from the practice of it. The telepathic revelations are genuine, no doubt, but not being seen from the viewpoint of the positive, developed clairvoyant, everything seems confused and lacking in detail to the misguided pupil. So beware of teachers and cults who make use of crystals, mirrors, dark rooms with red lights or candles, incense, or things of a like nature; or you will find yourselves beset by vague thoughts that wander to nowhere. We might go so far as to say there are present-day practices of the ancient art of Black Magic.

We are taught, in the Rosicrucian Fellowship literature, the manner in which positive clairvoyance may be developed. However, in other schools, several different methods are taught that will endow those who follow them with telepathic power. Throughout the ages the mystics and occultists of all schools have attained to the use of telepathy by various exercises. Several of these have been handed down to the present day and are common property among students of the power. We have investigated many methods and find them fundamentally alike.

The fundamental principle in telepathic practice is: That before telepathy

can function, the mind must be *emptied*. (Note: The use of the word Mind is in a general sense at this point, for of course we have made it clear that we mean the physical brain when dealing with physical telepathy and the mind when considering psychic telepathy.) In physical telepathy the brain must be devoid of thought; while in psychic telepathy the mind must be inactive. But to shorten the explanation and make it less confusing, we will term the exercise "emptying the mind," yet refer to brain or mind depending on whether physical or psychic telepathy is under discussion.

Several methods of emptying the mind are available. The simplest is by what can be termed Reverse Thought. The Rosicrucian practice of Retrospection illustrates this method perfectly. By it the outstanding happenings of the day are reviewed in a reverse order. The principle is that when you reach the first event of the day there is no previous thought so the mind is empty and during the interval the telepathic impressions creep in and register on the brain or mind as the case may be. Other methods that employ Reverse Thought only elaborate upon Retrospection by having the train of thought reversed throughout the entire span of life to the first memory. This takes more time but often succeeds where Retrospection fails, due probably to the fact that the thoughts often jump from the activities of today to those of yesterday while practicing Retrospection. That does not allow the necessary interval for the mind to become empty to occur. However, do not neglect the practice of Retrospection, whether or not you are a student of the Rosicrucian Fellowship, for its greatest advantage lies, not in the development of positive telepathy, but in the elimination of the time that will be required for you to spend in the purgatorial region of the Desire World.

Another method, and one that is shorter, is the one called Negation of Thought. You seize upon the thought of the moment and re-think it in the nega-

tive sense. We will not attempt to outline here the psychology whereby this method empties the mind, but will be content with the knowledge that it does. To illustrate Negation of Thought: Assume that your thought of the moment is, "I enjoyed reading that book I just finished." Immediately think the negative, "I did not enjoy reading that book I just finished." By this simple method you will find the mind emptied. It may take more attempts to master this exercise than by the other method, but you will find that the time required is greatly shortened and the amount of concentration needed is less than by any other method you may use.

Notwithstanding that these experiments will produce amazing results for one of normal intelligence, we will profit by observing a few salient points. Telepathy may not be difficult to master, but the use of it in the positive sense is not obtained by the morbidly curious, credulous, or by sickly people. It requires determination and sincere interest of an unselfish nature. Also a certain amount of cooperation with the Higher Forces is essential, for a clean body and heart are most important and necessary. Poisoning of either has a direct action upon the brain and mind so that any telepathic impressions will be distorted in proportion to the degree of poisoning.

Irritation of the brain or mind caused by alcohol, abscessed teeth, tonsils, intestinal congestion or poisoning, produces distortions of the worst type and if one persists in the practices relative to the development of telepathy, insanity may be the inevitable result. Ways and means of keeping the body and heart clean are so clearly set forth in the *Cosmo-Conception* that it will not be necessary to review them in this article.

In conclusion, let us state that as evolution is fast approaching that stage when telepathy will be a natural faculty from birth, it behooves us as Rosicrucian students to become the vanguard of evolution—always a few paces ahead.

Motherhood and Destiny

BY RONA ELIZABETH WORKMAN

IN MY estimation one of the main contributing factors to the failure of mothers in their work with the souls entrusted to their care is their inability to appreciate the true wonder, and the beauty, the far-reaching possibilities of this privilege which has been given to them, and their failure to adequately prepare themselves for this service.

Too many women think that they become mothers through the accident of birth, but the bearing of a child never yet made a woman into a Mother. Even though she may give birth to ten children, yet, unless she brings to their rearing love and understanding, tolerance and sympathy, and an inner comprehension of the responsibility and the power given into her hands by the Lords of Karma, she will never be anything but the living incubator which hatched the egg. Being a mother means infinitely more than the mere bringing a child into the world and giving it physical care until it can attend to its own needs. Motherhood means a realization that the bearing of a child and its rearing give to the mother one of the most wonderful opportunities granted to any human being for worth-while service.

No sculptor has such exquisite plastic material to work with; no artist can manifest more beauty of color than a mother may call into being in the etheric bodies of her child; no writer has such a chance to pass on to the future his thoughts and ideals as has the one who writes upon the developing mind given into her care. Mothers, all over the world, are being given these priceless materials to work with. How are they molding them? What pictures are they giving their children to hang in the galleries of memory? What thought-



forms are they building about them? What desires and impulses are they calling forth by their own actions and the environment they are giving their children?

We know that a child is born where it can best learn the lessons needed for this life's development; we know that it brings with it the accumulated knowledge, soul growth, and the uneradicated evil impulses from many, many lives. A mother, therefore, need not feel herself altogether responsible for that which her child brings with him, but she should consider herself responsible, at least to a very great extent, for that which he becomes under her care and instruction. It is, to use a homely simile, like being given a baking of bread dough, already mixed. She to whom it is given may not be responsible for the ingredients, but she is responsible for the molding of that dough into well-shaped loaves, the proper temperature for its rising, the addition of other ingredients, the baking. She can either make or ruin that which has been given into her hands and, to carry this simile still farther, she becomes responsible for the effect which that bread may have upon all who partake thereof.

No mother should fail to realize that her influence does not stop with her own children. It extends to every child who comes in contact with them, and those whom these in turn contact, an ever-widening circle of influence for good or evil. Where, O mothers, can one find a greater, a more far-reaching opportunity for constructive service?

I wonder how many mothers realize that it is not what they *say* to their children that really affects them. It is what they *are*; and what they are depends upon their thoughts and actions, their

ideals and their associates. As a wise man once said, "What you are speaks so loudly in my ears that I cannot hear what you say," and this is so very true of mothers. Their actions, the thoughts which prompted those actions, cry far more loudly in their children's ears than any words of admonition which they may speak.

A mother may not justly say to her children, "Be honest, noble, upright in all your dealings," unless she herself acts in honor toward all people; she dare not urge that they refrain from low and vulgar thoughts when her own mind is a cesspool of filthy stories and sensual gossip; she cannot expect them to heed her counsel of love and tolerance when she quarrels with her neighbors and makes a beastly fetish of her hate, nor can she speak to them of the spiritual and physical dangers of drunkenness when she indulges in drink or associates in close companionship with those who do. Her influence upon the lives given into her hands develops not through the words of her mouth, but through her thoughts, her actions, the vibrations constantly flowing from her, the thought-forms which ray out from her mind and the ideals she cherishes in her heart.

The mother who realizes the power, the all-wonderful potentialities of her God-given privilege, comprehends that she must develop, at least partially, the qualities, the virtues, she wishes to inculcate in her children. Naturally, one realizes that to be a perfect mother one should possess all knowledge, all comprehension, all love, but alas, that attainment lies far ahead of mothers in the present development of the race, and as yet we can only visualize it in our meditations and earnestly strive to attain as nearly to the ideal as possible, but if we open our hearts and our minds to the Great Ones, truly in our need will They give us assistance, and help and knowledge will reach us through many channels.

To the observant mother there are many sources of information, of assistance in her task. Radio talks, psychology,

books upon healthful diet, courses in child psychology, all hold many a grain of truth which she can use, but the mother who understands, through the study of the occult, something of the development of the desire and mental bodies of her child, holds in her grasp a most potent knowledge, a wonderful power which she can use to assist in the soul-growth and the mental and moral development of the one in her care. With this wisdom, which an understanding of the finer vehicles gives, she can comprehend more clearly the changes, the impulses, the importance of right training at certain critical stages of growth and the proper method to use in the guiding of those developing bodies.

Another channel through which comes a wonderful assistance, is the use of astrology as a spiritual science. Astrology, when used with real love and understanding, will prove of vital help to a mother. Naturally, the more proficient in this science she becomes the more easily will she be able to find the best approach to a difficult adjustment for her child, but even the first stages of the study bring understanding of character, a realization of the major difficulties and the most desirable way in which to assist the child in learning the lessons destined for his study in this life. The child's astrological chart will show forth his faults, his weaknesses, the unlearned lessons he has carried over from other lives, and the wise mother can adjust her discipline to the indicated needs. A firm touch here, a gentle restraining hand at this point, combined with sympathy and understanding, will not only train the soul given into her care, but will bring to her a marvelous reward of soul-growth through her loving service and her own effort to attain the ideal of perfection which she desires for her child. Truly all mothers should be grateful for the wonderful, the ever-widening opportunities for service and the compelling incentive for the development of virtues which the priceless gift of a child brings them as the greatest boon of motherhood.

His Abiding Self

BY EDWARD T. WARE, JR.

(IN TWO PARTS—PART TWO)

ONE Day in returning to physical consciousness, he "brought through" a memory of having met a most benign and impressive old man who caught him up, as it were, and took him on a long journey. They seemed to fly or glide with the speed of thought over mountains, plains, cities, the ocean. Galt remembered the words of his guide: "What you see is not the land and the water, but the etheric counterpart of these." They came to rest in a beautiful garden of rare charm. In the background was an ancient villa. A stone balustrade bounded the terrace of the garden, which seemed to be well up on a mountain slope. The terrace gave a view over an azure sea. His guide was speaking.

"Your desire for discipleship is known to the Brothers, and will be granted soon."

And then a queer thing happened. Suddenly overhead came a clear, delicate, bell-like sound.

"The astral bell, known only to occultists," explained the venerable one. "Soon you will leave the world. It is thus that you will be summoned."

Carver remembered that his guide brought him back to his body. He awoke, tingling in every fibre of his being. Reflecting upon this adventure, he felt an awesome conviction that his time was short. His incarnation in that family which had given their hate for his love, was about over. Calmly and serenely the student of occultism went about setting his affairs in order. Whatever it was which ought not to fall into the wrong hands, was thrown into his open fireplace. Favorite books were taken up and fondled for the last time. Some intuition from the Ego told him that it was so. There were walks along his favorite streets, past beautiful old houses he had

always admired. He went over his usual walks out into the surrounding country. There was one charming spot where Galt was wont to rest and meditate. At one point in his rambles stood several oaks. In the midst of them a spring formed a little pool. He had named this restful spot "The Oaks of the Muses."

They had just finished dinner one day. Carver sat quiet and preoccupied. The rest of the family were planning how to spend the evening. Pleasure, and ways to kill time were the chief concern of Galt's kindred. Only Sylvia had shown any inclination to follow his studies, which she did off and on as well as her years would permit.

Despite all that Carver had ever told them of things occult, probably none of them was prepared for the singular occurrence that in a moment gave them pause. From a point apparently above the center of the table, came a clear yet ethereal sound as of a bell, but utterly unlike any earthly bell. They paled, that scoffing family. They glanced up. Nothing was to be seen.

"What the deuce was that?" gasped the elder Galt.

In spite of his effort at composure, Carver trembled as he arose.

"My skeptical kindred, you have just heard that which has been given to few to hear. That sound was a summons for me from the occult world. It is probable that I have broken bread with you for the last time. Tenderness naturally veils the moment in which it is seen that the ties of an incarnation must be broken. Sylvia, you have seen some hints of the truth. Hold fast to the vision. Take my beloved books. Seek ever the Light. And, now farewell all. I beg that you will not disturb me until tomorrow at least."

"So long!" said Donald, with a ghastly grin.

Carver passed swiftly out and up to his study. Not knowing just what to do, they sat there, more shaken than they had ever been. There was some sickly, silly attempt to joke the matter off. Perhaps there was some hocus-pocus about it after all. Sylvia went to her room and knelt in prayer. All plans were off. They did not go to the theatre that evening.

The next day they found him in bed, clad in a long white robe. They soon knew it was no joking matter.

"As definitely dead as the Pharaohs!" said the blunt old family doctor.

* * * * *

Now when the funeral of the misunderstood and despised one was past about a fortnight, the family gave a dinner. Secretly they felt a furtive relief in the absence of him whose saintly life had been as a daily rebuke to them. The dinner was informal indeed, as the boys had as guests two rather gay young women and a sleek youth with hard, glittering eyes and heavily pomaded hair. Sylvia, rather abashed at the presence of such company, sat next to her father. The well-furnished table was lighted only by the ghostly flicker of candlelight. There was noisy mirth as the dinner proceeded. But the elder Galt was not his usual sarcastic, jesting, worldly self. Sylvia, glancing shyly at him, thought he looked preoccupied or worried.

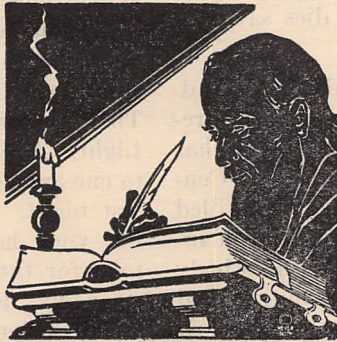
Something did indeed bother the head of the family. A strange thing had happened the night before. Through his reverie he heard one of the girls asking about the "family magician." It was his custom to have a glass of wine on a little stand by the side of his bed. His sleep was often broken, and he had found a little wine helpful in going to sleep again. He had awakened sometime in the night with a vague feeling of dread. He turned on the night lamp at the head

of the bed. All was quiet. His wine stood within reach. But even as he reached for it an unbelievable thing happened. The glass suddenly shattered into fragments, spilling the wine over the stand. He lay there watching it drip to the floor. And now as he mused over this mystery of the previous night, he became aware that Donald was saying:

"According to this tale of his, the yogi merely looked hard at that glass in the clubman's hand, and it broke into little pieces."

"It's the bunk!" grunted Roger. "Carver was always telling some cock-and-bull story about India."

Now while the chatter was going on, no one, apparently, had noticed Sylvia.



The elder Galt first saw that she had stopped eating. She sat rigid, with clasped hands on the edge of the table. She stared straight before her, like one entranced. Her father signed for silence. So they just sat there watching her, awaiting they knew not what. And in a moment those triflers, those hardened

materialists, were given the shock of their lives. Without warning, her left hand was jerked free of the other and turned palm upward. And now with every eye upon that palm, a little cloud of whitish mist appeared therein. This seemed rapidly to condense, and faded out. But in the hand lay . . . a letter! As though awakening from a dream, Sylvia handed it to her father. An awed silence held that group as with trembling hands he opened it. In a faltering voice he read it aloud.

"My kindred," it began. "To you who hardened your hearts against the truth, and despised me as the bearer of it, this message from beyond the grave will come as a frightful surprise. This letter will reach you without any help

from the world-wide postal machinery. By adept power it will be reduced to etheric matter, and sent to you on a current of force known only to occultism. It will be precipitated to its original form in the pure hand of Sylvia. Only her presence and my aura in the house render this possible. This postmortem message, for such I must consider it from your viewpoint, comes to you from beyond the broad Atlantic. Shudder not: I am in the flesh again, and that within the fortnight! The manner of it will, I fear, be incomprehensible to you.

"My fondest wish has been realized: I dwell and study with an adept of high degree, a benign and learned Brother of the Rose Cross. With this glorious elderly man I realize the truth of Krishnamurti's statement: 'In the presence of the Master, all desire dies save the desire to be like Him.'

"As to my early re-embodiment, an advanced disciple, destined soon to take rebirth in America for a special work, has yielded his physical body to me. Centuries ago the saintly Pythagoras, killed in one of his incarnations during an invasion of barbarians, took the slain body of a fisherman, presumably younger, and made his way into a distant country. I am privileged to realize something of this experience. With this difference, whereas Pythagoras did it of his own power, in

my case the transfer was made by him whom I shall call simply the 'Master.'

"You could not recognize me, of course. Nor would you believe should I come and declare myself. Such is the limitation of materialistic thought. Naturally it is strange at first, thus to inhabit a different body. But I am becoming used to it and I find it much better attuned to occult work than the former envelope which lies in the old cemetery there.

"Sylvia, continue in the good way. The Master has seen the aspirations of your soul. A few, a very few summers more, and you, too, will discard your physical body.

"Father, as touching the mysterious event of last night: The Master was there, in his spiritual body. He it was who shattered the glass to save your life. Which hard heart it was who put the poison in your wine need not be divulged. Take care! Take care indeed! But especially for the things of the Spirit. Turn, turn all of you, my kin, toward the Light. And may a true repentance come to one among you for the terrible deed of last night. And finally, if you harden not your hearts, you may glean some food for thought from this message so strangely delivered. I offer it lovingly as an evidence of the crowning achievement of our philosophy, the verity and reality of The Abiding Self."

The End.

Immortality

KATHRYA KENDALL

I have sensed it long ago
By the winds that ever blow
Through the trees and over snow,

By the turning of the earth
Toward the rim of dawning lights,
And my soul's continued birth
From its deep lethargic nights.

The Astral Ray

Astrology is a phase of Mystic Religion, as sublime as the stars with which it deals, and not to be confused with fortune telling. As the tides are measured by the motion of sun and moon, so also are the eventualities of life measured by the circling stars, which may therefore be called the "Clock of Destiny." A knowledge of their import is an immense power, for to the competent astrologer a horoscope reveals every secret of life.

The laws of Rebirth and Consequence work in harmony with the stars, so that a child is born at the time when the positions of the bodies in the solar system will give the conditions necessary for its experience and advancement in the school of life.

To the medical man astrology is invaluable in diagnosing disease and prescribing a remedy, for it reveals the hidden cause of all ailments.

If you are a parent, the horoscope will aid you in detecting the evil latent in your child, and teach you how to apply the ounce of prevention. It will show you the good points also, that you may assist the soul entrusted to your care in becoming a better man or woman.

The message of the marching orbs is so important that you cannot afford to remain in ignorance of it.

Historical Fragments

Astrology of the Romans, Hindus, and Tibetans

BY MANLY P. HALL

Roman Astrology

THE STORY of astrology in the Roman Empire is well nigh the history of Rome itself. Numa, the first Emperor, was addicted to all forms of magical arts. Marcus Antonius never traveled without the astrologer recommended to him by Cleopatra. Before his ascent to the throne Augustus Caesar went to the astrologer Theogenes who fell on his knees before the youth and predicted his rise to power. The astrologers Thracyllus the Elder and Thracyllus the Younger were constantly consulted by both the emperors Tiberius and Nero. Tiberius "who believed in nothing else except thunderstorms, placed unbounded faith in the Chaldeans." He had studied the art himself under Thracyllus and reached a degree of proficiency by which he was able to foretell that Galba would one day reign, and in his last hours revealed the career of his successor Gaius. Livia, the mother of Tiberius, was largely guided by the advice of

astrologers. When Tiberius was born she immediately carried the baby to Scrivanius, a famous astrologer, who prophesied that one day the highest honors awaited him.

Sylla, the astrologer-mathematician, read the horoscope of Caligula, revealing to him the time and conditions under which he would die. This same emperor was admonished by the Sortes Antiatinae that "he should beware of Cassius," and by the conspiracy and sword of a man of this name he died. Otho surrounded himself with seers and astrologers and sought advice from Ptolemy and was assured by the latter that he should outlive Nero and be a ruler of the Romans.

No more dramatic incident is recorded in the history of Rome than the interview between Agrippina, the mother of Nero, and the Chaldean astrologer. This conniving woman sought the advice of the stars as to the outcome of her life's ambition—to make her son the emperor of the Romans. The astrologer rendered the following judgment: "If he reigns,

he shall kill his mother." Without a moment's hesitation, Agrippina hissed back: "Let him kill me, so that he but reign." The stars gave honest judgment. In later years Nero surrounded himself with astrologers and practised the science himself. Babilus, Nero's astrologer, warned the emperor that his reckless course was bringing him to destruction.

Vitellius was left upon the horns of a dilemma. He attempted to banish the astrologers from Rome—that is, all except his own. But they outwitted him by publishing a proclamation that on the day of their banishment the emperor would die. Vitellius was so terrified that he permitted them to remain. Vespasian consulted his stars daily. Spurina was astrologer to Julius Caesar. Domitian made no important move without consulting his stars. Titus, Nerva, Adrian, and Julian either studied astrology or consulted astrologers as did also Valens and Constantine the Great.

Hindu Astrology

We must recognize Hindu astrology to be established upon the highest spiritual authority. According to the old traditions the sciences of the Brahmins were founded by a line of antediluvian patriarchs, who, perfected in all the human virtues, communed with the gods. Such sages were termed Rishis, a word, which according to Colebrooke, means an inspired writer or a saint through whom a deity reveals some knowledge to mankind. The Maha-Rishis were the greatest of the sages and correspond approximately with such prophets of the ancient Jews as Noah, Abraham, Jacob, and Moses. The introduction to the *Jataka Chundrika* states that "astrological works were originally composed by the great Maha-Rishis Vasista, Parasara, Vyasa, Gargi, Marichi, Attri, Surya, Pitmaha, Bharadwaja, and Jaimini. They were persons endowed with the Divya Drishti (superior sight)." Parasara whose works on astrology are especially

esteemed, was the father of Vyasa who compiled the Vedas and Puranas and whose name is venerated above that of almost any other mortal throughout the length and breadth of Hindustan.

An examination of the *Vedas*, *Puranas*, and other religio-historical documents of the ancient Aryans fully justifies the claim of Hindu writers that their astrology is of the greatest antiquity. In the preface to his translation of the *Brihat Jataka*, Dr. V. Subrahmanya Sastri makes the unqualified statement that "the Hindus are the oldest surviving nation in the world and astrology is their oldest science."

Sir William Jones, the distinguished Orientalist, defends the antiquity of the Hindu zodiac against the prevailing opinion that it had been derived late from the learning of other nations. "In the first place," Jones declares, "the Brahmins were always too proud to borrow their science from the Greeks, Arabs, Moguls, or any nation of Mleechehas, as they call those who are ignorant of the Vedas and have not studied the language of the gods." Dr. V. G. Rele is also convinced that the astrology of the Hindus is indigenous. "That the antiquity of the Indian astrology," he notes, "is as remote as the Vedas, is a fact which is not difficult to prove. It forms one of the *Angas* of the *Atharva-Veda*." After observing that the *Jyotish Shastra*, a work devoted to the movements of the celestial bodies and their significance, is mentioned in the *Atharva-Veda*, he concludes: "It will thus be seen that the origin of the present astrology is to be found in the *Atharva-Veda-Jyotish*, the probable date of which, according to Dixit, and others, is 900 to 1500 B.C."

Hindu astrology differs from the Ptolemaic system in one definite particular. The Oriental calculations are based upon a natural zodiac, and the Occidental on an intellectual zodiac. Approximately 1400 years ago these two zodiacs coincided but they have now separated due to the precessional motion and there is now a discrepancy of about

20 degrees between the two systems, the Oriental zodiac being 20 degrees behind the Ptolemaic.

Tibetan Astrology

Hindu astrology was brought to Tibet about A.D. 750 by St. Padma Sambhava the founder of Lamaism. Padma Sambhava, variously called the Lotus-Born, the Wizard Philosopher, the Precious Guru, and the Teacher of Teachers, was a priest of the Tantric Yoga-Carya sect who traveled to Tibet from the great university of Buddhist monks at Nalanda, the Oxford of Buddhism. In Tibet astrology is under the patronage of the Bodhisatva Manjuris, the personification of Perfect Wisdom. He is always invoked by the astrologer-Lamas at the beginning of their prescriptions.

As part of Tibet is contiguous to China, there is a considerable admixture of Chinese and Indian astrology and some rivalry between the professors of the two schools. The Lamas themselves have caused it to be generally understood that it is necessary for every Tibetan to have recourse to the astrologer-Lama on each of the three important epochs of life: birth, marriage, and death. The Lamas also encourage the laity to provide themselves with annual horoscopes so that proper steps can be taken each year to avert the evil forces at work in the world.

According to Austine Waddell, Tibetan horoscopes are written in cursive characters on a long strip of paper and are attested by the stamp of the astrologer. These manuscripts are called "Sun-ta," and in case of wealthy clients are mounted on silk. Tibetan astrologers do not make use of an ephemeris, their calculations being from fixed cycles rather than from actual planetary positions. They have boards or cloths somewhat resembling highly complicated checkerboards and make their calculations by moving beans or small markers in a certain order among the squares.

Emil Schlagintweit, the eminent authority on Lamaism, writes thus: "In every monastery there is at least one divining Lama, who is then styled 'the astrologer'; the larger ones even have one of the famous Choichong astrologers. These latter have a particular school in the monastery Garmakhya at Lhassa, while the ordinary astrologers are instructed in the science by an elder priest; the principal part of their preparatory labors is the profound study of numerous mystical works."

Astrology is constantly employed by the Tibetans in determining not only every action of physical life but also the conditions of the soul in the after death state. "The Buddhists are all believers in planetary influence," writes Pearce, the astrologer, "their very religion being founded upon this belief. For five thousand years, at least, this belief has been accepted by hundreds of millions of Buddhists, Chinese, Hindus, etc. No mere delusion could have swayed the minds of learned Buddhists for so many thousands of years."

(This article is the third in a series by Mr. Hall on the Astrology of people of various countries.—EDITOR.)

As long as people believe that they can get spirituality without becoming spiritual, they continue to pay and pay heavily for the fallacy of their belief.

Unless first subjected to definite disciplines, the mind is incapable of rational functioning.

Disintegration always takes place that reintegration may follow on a higher level of manifestation.

We realize in daily life that we grow more rapidly through adversity than through success; the more we are opposed the more certain of accomplishment.—*Manly P. Hall.*

Astrological Readings for Subscribers' Children

We delineate each month in this department the horoscope of one of our subscribers' children, age up to fifteen. The name is drawn by lot. Each FULL year's subscription, either a new one or a renewal entitles the subscriber to an *application* for a reading. The application should be made when the subscription is sent in. The applications not drawn by lot lose their opportunity for a reading. *Readings are NOT given with EACH subscription, but only to the ONE CHILD whose name is drawn each month.*

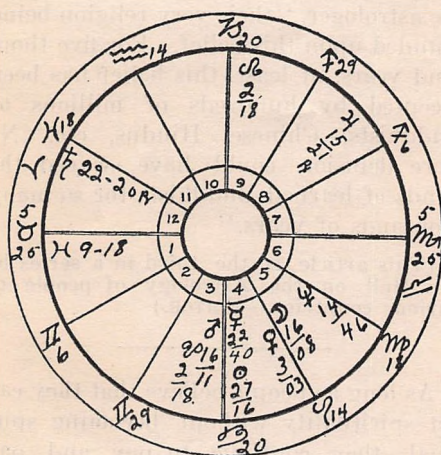
In applying be sure to give name, sex, birthplace, and year, month, and day of birth; also hour and minute of birth as nearly as possible. If the time of birth is *Daylight Saving Time*, be sure to state this, otherwise the delineation will be in error.

We neither set up nor read horoscopes for money, and we give astrological readings only in this magazine.

FLORENCE I. C.

Born July 19, 1936, 11:45 P. M.

Latitude 40 N., Longitude 77 W.



We are using for our reading this month the horoscope of a small child who has seven planets under the earth, and three of these seven are in the fourth house, which is the home. This indicates a home-loving individual who will prefer to be with Mother instead of among people. As this child has Taurus on the Ascendant, the life ruler Venus in the fourth house, with Cancer the natural home sign on its cusp, together with Mars, Mercury, and the Sun all in Cancer we may feel safe in predicting that she will spend the greater part of her life in the home and with those who

may be found in the home. With Uranus conjoined to the Ascendant, sextile to Mars, and square Venus and the Moon it is well that this girl will be willing to remain under the guardianship of those in the home. With these aspects, and the fact that the Moon is in the fifth house (the house of pleasures) she would be very prone to make friends with companions whose influence would not be the best; friends who would encourage her to conduct herself as is the unfortunate habit today among many young women, who all too often are unconventional and too free with the opposite sex. This is most dangerous for a young woman who has Uranus square both Venus and the Moon. The parents should begin while she is young to impress upon her mind that a woman's greatest charm lies in her modesty and ladylike conduct. This then will save her many tears and heartaches.

Taurians are usually short and plump in form, but Uranus gives height and slimness. However, one with Mars, Mercury, and the Sun in the sign Cancer, and Venus and the Moon in Leo will take on plenty of flesh after middle life.

This child will be bright, though not of an intellectual nature. She will get her knowledge through intuition, for with Uranus trine Neptune and sextile Mars she will grasp things quickly and without reasoning—she will just know. She may frequently use the words, "I know; something tells me it is so." When asked what that something is she

cannot tell, but unconsciously she will know she is right. It is the higher self which expresses through intuition.

Art and music are shown by Venus in Leo conjoined the Sun, and the Moon in the fifth house also in Leo, trine Jupiter. This talent will be especially expressed when Jupiter turns direct which will be at her twenty-fourth year. Jupiter is strong in his own sign Sagittarius, while Uranus in Taurus trine Neptune will help her to express this art through the unusual and advanced Neptunian field of inspirational work.

Saturn in Pisces lowers the vitality, and in this case Saturn is not only square Jupiter but on account of retrograding he will also reach the orb of an opposition to Neptune in Virgo. Therefore, we would advise caution in diet. Teach this tiny tot to eat carefully, for with Neptune in Virgo which has rule over the intestines, there is a tendency to impaired digestion. Also, Jupiter and Saturn in common signs show a tendency to coughs and colds which may be avoided if the diet is regulated and the child given carefully chosen food. Children are habit-forming little creatures but the parents have this in their hands to regulate if they so desire and care to take the time. Mars, Mercury, and the Sun in the sign ruling the stomach indicate people who love to eat, and women with this configuration of planets also love to cook. They are the housewives whose meals are so rich and so tempting that the family is likely to suffer with indigestion, and they love to entertain and to prepare a delectable and rich meal. The training of this girl and her habits are now entirely in the hands of the mother. What will her influence be? Oh, what tremendous responsibility rests in the hands of mothers! In their power lies the very fate of the world; through them the world must receive its statesmen, its leaders. It is the early influence of the mother which shapes the foundation of our social order for it has been truly said, "The hand that rocks the cradle is the hand that rules the world."

Squares and Oppositions

By E. S. WALKER

Squares and oppositions represent a lack in the department of life wherein they appear. To compensate for this lack each furnishes an equivalent of power. The general misfortunes attributed to these aspects are real, and the direct result of the improper use of this power. If correctly used the aspect itself will be erased. The more squares in a chart the more the person is endowed with dynamic energy; and the more imperative it becomes that he be taught to direct his gifts toward the annihilation of basic causes that would engender serious effects. The effects themselves, however, are nothing more nor less than the correctives needed and are neither weaker nor stronger than is necessary to create the lasting impression of a lesson well learned. We can change another's destiny as well as our own insofar as we can teach him to use his mind for the purpose of intelligently directing energy along the channel that will release the cramped portion of the personality implied by the existence of the adverse aspects. A fatalistic interpretation of aspects, either favorable or adverse, is no part of true astrology.

An individual will, when left to his own devices, struggle blindly to achieve the Unity that will some day be his. This struggle is known as "Living," but the Unity is known as "Life." It is they who are still striving blindly that entertain doubts. One doubts what one cannot see, feel, or sense; but one cannot doubt when harmony prevails and the blur of imperfect combination is no more. Then all departments incident to existence come into sharp focus. The perfect image attained is the sum total of ourselves operating through and with the Laws of the Universe.

It is said that Saturn shows things as they are, Uranus as they will be, but Neptune as you wish them to be.

Worth-While News



Scientists Open Battle

PASADENA, Sept. 27. (Exclusive)—The starter's gun has barked for the start of the real "race of the century," a race that will decide this civilization's fate, according to Dr. Max Mason, internationally known educator and physicist.

Science, he explained, is racing to obtain knowledge that will permit individuals and nations to control themselves emotionally before the foundations of culture are destroyed by the growing conflict between Communism and Fascism.

The former president of the Rockefeller Foundation, reputed to be in the front rank of the world's intellectual leaders, is among the most notable permanent additions to the group which is making the Southland famed as a center of pure scientific research.

"I fear," he remarked, "that I'm an incurable optimist. A principal reason for my optimism is that things like wars and tortures which years ago were taken for granted and excited little objection are beginning to be branded as horrible. The very fact that things once taken as a matter of course are now held to be outrages is the finest sign we could have.

Science's Attack

"The new mass attack of science is being directed at increased knowledge and understanding of the human being. The question is whether this new knowledge can be won before conflicts such as that between Fascism and Communism destroy us.

"But we can't make man controlled emotionally until we learn more about the human nervous system. When these things are understood the psychopath won't be able to sway public opinion and understandings will be easier between nations.

"Science is furnishing the tools of optimism. Those who advocate a scientific holiday are thinking about inventions and not about the scientific research that teaches us about ourselves and our environment.

Human Curiosity

"The fundamental sciences are teaching about the behavior of man. This will be science's greatest contribution. In fact, it is sometimes surprising we can keep our sanity while knowing so little about who and what we are. Why is it that we are born possessing optimism and a desire for progress?

"Human curiosity must be satisfied. Those who object that science deals only with mate-

rial comforts don't understand. What is more full of the deeper religious meaning than the story of the evolution of life? Knowledge of evolution is more valuable than learning how to make trains go faster. Our future philosophies must jump from the springboards of the physical sciences. For the more we know about the physical basis the more we know about man's destiny and the reason for being here.

Discovering Lead

"A century has elapsed from the finding of lead in the sun to the discovery of lead in the human spinal column. The powers of 300 years of investigation of matter are now being directed to the understanding and control of ourselves.

"We are just fumbling at the beginning of the science of human behavior. But already, we are starting to gain control."
—*Los Angeles Times*.

Science has for centuries concentrated its efforts towards finding the rate of vibrations of the universe, the stars, the atom. And in its sincere efforts to discover the technical secrets of nature it has accomplished much. *Materia Medica* has also made marvelous progress, in its way, to control various diseases, and by means of instruments through which it can observe the functions of the physical body has perfected many wonderful curative methods. But until now the greatest of the subjects for study has been overlooked—the master builder, *Man*, whom God has set over all things. What does science know about man? What can the scientist tell you about himself and where he has come from, why he is here, and where he goes?

"And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." (Genesis 1:26.)

Now if God considered man of such great consequence that he made him lord

over all the earth, scientists should become more interested in the study of this lord. They should find out why man was made in the image of God and why he has been given this control of the lower kingdoms. God must have had a vital motive in creating an individual in whose hands he placed so much power. Why then is man almost an unknown thing to the scientist? When science does attempt this study of man, who is spirit, soul, and body, then it will find itself standing directly at the entrance of the invisible worlds. To really study man the scientist must become familiar with the various invisible functions which are keeping the atoms of the physical man in their spinning motions; then he will find that he must also make the effort to develop that human X-ray instrument, the spiritual sight, in order to see the inner workings of God and to learn the real things of life, for the material is transitory, but the spiritual is eternal. It is a most encouraging indication to the Rosicrucian student to read of the suggestions of Dr. Max Mason, for we feel that this man has found the key by which science may unlock the deeper things in nature.

Humane Traps

With the bone-snapping crunch, grim steel traps clamp their jaws tight on the majority of the 20,000,000 to 30,000,000 little animals caught annually for their pelts in the United States.

Their legs broken or mangled, the furry victims often writhe in pain while awaiting merciful death; or chew their way to safety, only to succumb later to their injuries.

Believing this unnecessary, humane leaders for years denounced these horrors, sought means to humanize trapping, once a \$500,000,000 (predepression) industry, today cut to half that amount.

First concrete step was in 1926, when the American Humane Association instituted a Humane Trapping Committee. A federation of anticruelty societies, it named the late Mrs. Fiske, the actress and animal lover, Chairman, appointed W. E. Sanderson, forestry expert and naturalist, Field Agent.

Six years later, the Association created a special Wild Life Department, made Mr. Sanderson Director.—*Literary Digest*.

Much has been accomplished by the crusaders against cruelty to animals in the past few decades. The humane societies and the anti-vivisectionists have been responsible for the passing of laws which do restrict and to a certain degree protect the animals from extreme abuses; but, who is to follow the brutal trappers and hunters into the wilds to see that they live up to these laws? How is this to be controlled? There is only one positive cure, only one whip by which these cruel ones can be brought to time—their pocketbooks. When no market can be found for skins then they will be forced by the whip-lash of hunger to give up this cruel trade of torturing their younger brothers and seek another vocation.

As long as man continues to kill, and to teach the younger generation to shed the blood of animals, so long will wars continue, for until compassion for animals has been instilled into the human heart and brain man cannot expect the leaders of countries to be ready to arbitrate. The age-long habit of killing, and the desire for the flesh of slain animals as food has been directly responsible for wars. Men will never become humane and develop compassion for either animal or man as long as the mother feeds the stomachs of the family with the flesh of our murdered younger brothers, but the most cruel and evil example that is held before the growing children is to see the one whom they revere as perfect, their mother, parade her beauty by the wearing of an immense fur collar or fur coat.

When woman wakes to the real danger of these adornments, when she realizes her tremendous responsibilities and begins to see that the problem of universal peace lies within her hands, then and only then will man become the peaceful brother of humanity, working for the good of his fellow man instead of for his own personal gain. Oh, how may we bring this fact more clearly before the mothers? How shall we proceed to appeal to their mother hearts?

Question Department



Meeting Loved Ones After Death

Question:

Do we meet our loved ones after death and are we able to recognize them?

Answer:

People are continually asking us this question, and it is a joy to say that we both meet and know our loved ones after both have passed beyond the veil which divides the seen from the unseen. It is also a comfort to know that we do not have to wait until death to contact these loved ones who have passed out of earth life. Every night when we leave our bodies in sleep our great desire to see them can take us to the place where they are and we then are able to communicate with them. Very often there are those who bring back such contacts in the form of happy dreams which upon awakening are so real that they carry the blessed memory with them for days. Such meetings are legitimate and do not have any bad effect on either the living or the so-called dead; but on the contrary are a benefit to both. All thoughts of love and kindness sent consciously to those who have crossed the *great divide* are sources of real joy to them. Mourning, grief, and morbidity also affect them and oft-times hold them earthbound for an indefinite time.

THE GIFTS OF THE WISE MEN

Question:

I would like to know the symbolical meaning of the three gifts of the wise men, gold, myrrh, and frankincense.

Answer:

The first gift which was gold, symbolizes the Universal Spirit illuminating all mankind.

The second gift, myrrh, is the essence of an aromatic plant growing in Arabia. It is the symbol of the soul which is an extract, an essence derived from the threefold body, desire, vital, and physical.

The third gift, frankincense, symbolizes the dense body, which has become etheralized by a holy life. Frankincense is a physical vapor.

The gifts of the wise men symbolize spirit, soul growth, and physical service devoted to the uplift of humanity.

RACES AND SUBRACES

Question:

Will you please give me the division of humanity into races according to your teaching? I seem to be quite confused on this subject, particularly in relation to the early races.

Answer:

During the Polarian Epoch, which belongs to an early part of the fourth revolution of the earth, humanity functioned in a dense body which was more etheric than physical and its consciousness was centered in the higher worlds; but in it the first root race was forming and we designate it as the Polarian race. The humanity of the Hyperborean Epoch which followed the Polarian were called the Hyperborean root race. The people belonging to the next epoch, the Lemurian, were the first to have real physical bodies and were known as the Lemurians. The first three root races were so low in the scale of evolution that they were not divided into subraces.

The Atlanteans belonging to the Atlantean Epoch which followed the Lemurian were the fourth root race and they were subdivided into seven subraces, namely, the Rmoahals, the Tlavatlis, the Toltecs, the Original Turanians, the Original Semites, the Akkadians, and the Mongolians.

The Aryans are the fifth root race. They are subdivided into seven subraces known as the Aryan, the Babylonian-Assyrian-Chaldean, the Persian-Graeco-Latin, the Celtic, and the Teutonic-Anglo-Saxon. Two more subraces will evolve in our present epoch, one of them being the Slav. From the Slav will be formed the last of the seven Aryan subraces, and from the people of the United States will descend the last of all the races in the scheme of evolution.

MEMORY A POWER OF THE SPIRIT

Question:

Is memory a comparatively recent acquirement of humanity? Some people seem so stupid that they can scarcely recall anything.

Answer:

Memory is a power of the spirit and first found individual expression through an internal picture consciousness. Later when a physical brain had been formed it became the localized seat of this faculty. In the Lemurian Epoch of the Earth Period we first learned to use the brain as an instrument for the recalling of events. However, we have a much more reliable instrument for recording past happenings, and that is the seed atom of the dense body located in the heart; and the time will come when we shall be able to contact this record and read it with perfect accuracy.

THE TWO STORIES OF CREATION COMPLEMENTARY

Question:

What is the Rosierucian viewpoint relative to the world being created in seven days, and how do you harmonize the first and second chapters of Genesis?

Answer:

A day in time does not necessarily mean twenty-four hours according to our present reckoning. The Rosierucians are geologists and know that it took aeons of time to produce a planet constructed like our earth. They therefore divide

these ancient days into periods, each consisting of myriads of years. (See *Cosmo-Conception*, pages 327-433.)

The first chapter of Genesis deals with the development of form. The second chapter is concerned with the evolution of life.

The human form as at present constituted has passed through different stages corresponding to that of the mineral, plant, and animal, and has now reached its humanity degree of progression. All this is allegorically described in the first chapter of Genesis ending with the third verse of the second chapter. In the second chapter, beginning with the fourth verse, we find a discourse related to life—meaning man, who, being a differentiation within the body of God, is without beginning or end, eternal as God Himself; and that life was here before all forms came into being as told by the second Bible story of creation.

THE FORM OF THE ANCIENT LEMURIAN

Question:

I understand that there was a time when man did not have a bony skeleton. If this is true, what was his form like?

Answer:

It was not until the latter part of the Lemurian Epoch of the Earth Period that man developed a bony skeleton. Prior to that time the skeleton was soft and pliable like cartilage; the body was not upright, and was baglike in shape. Feeling was localized, being a function of the pineal gland. There were no lungs, and man breathed by means of tubes. His eyes were sensitive spots which were affected by the light of the sun which shone dimly through the fiery atmosphere. There was a bladderlike organ inside that entirely disappeared later, which he inflated with hot air and used to leap across enormous chasms when volcanic eruptions destroyed the land on which he was living. When the earth began to cool enough to form islands of crust, man's body began to solidify, and gradually became as we see it today.

Nutrition and Health

Rosicrucian Ideals

The Rosicrucian Teachings advocate a *simple, pure, and harmless life*. We hold that a plain vegetarian diet is most conducive to health and purity; also that alcoholic drinks, tobacco, and stimulants are injurious to health and spirituality. As CHRISTIANS we believe it to be our duty to avoid sacrificing the lives of animals and birds for food, also, as far as possible, to refrain from using their skins and feathers for clothing. We hold vivisection to be diabolical and inhuman.

We believe in the healing power of prayer and concentration, but we also believe in the use of material means to supplement the higher forces.

Our motto is: A SANE MIND, A SOFT HEART, A SOUND BODY.

Chemical Balance

BY BEN E. HAYMAN, D.O.

THE HUMAN body is the finest animal product of the evolutionary forces. Millions of years were required to bring it to its present stage of development and the future holds the promise of still further growth.

Spiritual well-being is largely dependent on a smoothly functioning physical body. Sickness, deformity, and loss of functions are only the effects set in motion by previous violations of nature's laws. The joy and happiness of possessing a sound body are always fully appreciated by those who had one and who subsequently lost it. The wise preserve and develop their most precious possession in the physical world and their joy in its use is increased with the years.

Cell Quality and Food.

The food we eat determines the quality of the material out of which are made the muscles, bones, nervous systems, and the fluids of the body. Just as a motor made of the best metals obtainable, will be able to perform more perfectly and be more durable than a motor made of material of poor quality, so will the human body grow stronger and more attractive if built up of pure foods. It will bear the strains and contacts of life with com-

plete capacity to adapt itself to changing environment and grow stronger with the exercise of that capacity. The easy ability of healthy people to meet changing conditions of physical environment is a never-ending source of wonder.

What is the best food to eat so that we may build perfectly? The answer is, natural food, the "life" of which has not been destroyed by too much cooking or in the process of manufacture. Grains, vegetables, cereals, fruits, nuts, dairy products, eggs, are the best sources of supply.

The flesh of swine and chickens may be flavored by the kind of food these animals are fed. Eggs not only can be flavored, but can be colored by that method. These are the changes apparent to us and they are the outward and visible manifestations of the changes which have taken place in each of the cells of the body. No microscopic nor chemical test yet devised can tell the quality of material out of which the individual cell is built. But the mass of the body, composed of trillions of cells, betrays the quality of each of its cellular units.

Frequently, we are quite unable to break down and digest animal tissue consumed as food. Animal fat, whether

beef or hog fat, when not promptly used by activity, is stored in the body as fat, but at the same time retaining all its original characteristics. Thus, many people walk the streets, unaware that their muscular systems are inlaid with bovine and swinish fats.

The eating of flesh builds up an instrument made of inferior material. The body that is capable of endurance, easy adaptability to environment, and great capacity to resist infection, is built out of first-class material.

To illustrate the difference in the quality of body produced, we need only recall how quickly the flesh of all meat-eating and scavenger animals whether of land or sea, decays and becomes virulently poisonous, in contrast to the flesh of animals living on grass and grain and other products of the soil.

Adaptive and Defensive Mechanisms.

For all practical purposes, we may consider that the unit of life is the cell. Whether it is the single-celled amoeba floating in a pool or a single cell in any part of our bodies, the rule of well-being or health of that cell is the same. Each unit of life, no matter in what media it may be, must have air, water, food, and exercise. The omission of any one of these factors in its existence will cause its death. The animal body, being a mass of these units of life, is, therefore, subject to the same rules or laws that govern the well-being of a single cell in the matter of basic requirements.

It is being claimed that the cell is immortal. The experiments of Dr. Alexis Carrel of the Rockefeller Institute with the piece of muscle from a chicken's heart, which has now been kept alive almost a quarter of a century, lends some support to that premise. From all indications, the life of this piece of muscle seems endless. As long as it is surrounded by a constantly fresh fluid containing nourishment and also having the ability to take up the waste products steadily thrown off by the muscle cells, it goes on

contracting and expanding with the same vigor as it did when the experiment was first begun.

The span of life of the average man and woman can be substantially increased. It is reasonable to believe that before this century is closed, a person of sixty will be looked upon as entering into his prime, rather than into old age, and that centenarians will be quite common. The secret lies in having a body that is fed natural foods in proper amounts, and in keeping open the channels of elimination of waste products.

Air, water, food, and exercise! These are four simple requirements. We may, for the time being, drop from consideration, the first two. To furnish ourselves the right kind of food and exercise is not a complicated matter. What makes the problem difficult, is lack of the will to do the right thing; also, there is almost a childlike failure to appreciate the importance of natural foods and enough outdoor activity to constitute "exercise." The result of this neglect causes each cell of our bodies to become toxic or poisoned. There is then failure to wash out the waste product produced by normal cellular activity. In addition to this, there is also failure to eliminate the waste from the food we eat, thus keeping the large colon full of noxious compounds which are constantly being absorbed into the blood stream, thereby keeping it contaminated. It takes a clean blood stream to properly convey food to the cells of the body, and then to carry away the sewage or waste of the cells for elimination by the skin and kidneys. If the blood stream is in a constant state of impurity, it cannot do its work properly and this condition may be compared to an attempt to clean a system of pipes by flushing them with sewage water instead of with a proper cleansing agent.

Failure to keep the stream of life pure is the primary cause of premature old age. It does not matter how many years we have lived, for our bodies may be old at thirty or young at sixty. It all

depends on the kind of food each cell has been given and on how effectively the waste has been carried off and eliminated.

Exercise.

At this time, we must realize that given pure, natural foods and a clean blood stream, the only factor of importance in keeping our organs in a healthy state of activity, is exercise. The muscular system must be firm, not flabby. Our skins must show the healthy color indicating sufficient contact with sun and air. Our faces must show that our thoughts are creative and optimistic. These signs mean health.

Activity is the law of life. The stagnant pool soon becomes foul. The blood stream of one who is not physically active, also becomes foul. A state of constant toxemia or poisoning results. Every cell is poorly fed as well as being kept in a toxic condition because of its contact with blood of poor quality.

Blood and Vital Resistance.

Let us recall some of the factors that control the journey of the blood through the arteries and veins. As a rule, the vigor with which the blood courses through its channels is an indication of the thoroughness with which the functions of the blood are performed. Occasionally, the blood may travel through the main channels with vigor and yet its job may remain undone. The capillary circulation, the contact of fresh blood with each cell, may be impaired. This means as much danger and trouble ahead as if there were present a very poor and weak circulation. In both instances, the units of life, the cells, are not being fully nourished, nor are all their waste products being carried off.

Now, the factors that keep the blood coursing around the body, then back to the lungs to be oxygenated, and then around again, are a heart that is vigorous and healthy as a result of rational physical activity, and a muscular system that is firm and sufficient. A flabby body is usually a sign that the internal organs

are in the same condition. The walls of the arteries and veins throughout the circulatory system always reflect the condition of the tissues in which they are bedded. Occasionally, the arteries in a flabby body are hard. This is due to either a disease of the arteries themselves, arteriosclerosis (hardening of the arteries), or to diseased kidneys or liver.

What happens when the blood and lymph streams are impure? The resulting toxemia affecting each cell reduces their capacity to resist infection as well as causes a lowering of their ability to perform their normal functions properly. The agents of infection are always around us. In the throat of every normal person can be found numerous strains of virulent germs. They are usually in other parts of the body as well. The person with a clean blood stream that is kept so by exercise, exposure to sunshine, and by eating natural foods, is in perfect health in spite of the germs. This may be called "vital resistance" to infection. Some diseases once conquered, like whooping cough, measles, and small-pox confer immunity to re-infection by the same kind of germs. This is due to the substances manufactured by the body as a defensive measure when infected, and they are carried in the circulation throughout life. Many diseases do not confer immunity. But the best immunity to any infection is a clean blood stream functioning normally.

We have in a very meagre way observed the manner in which we may keep ourselves in good health regardless of environment. There are some physicians who do not contract influenza during an epidemic, even though they are daily contacting many influenza patients. The reason for this is that when the epidemic has started, they take special care of themselves, paying particular attention to food, exercise, water, and air. Thus, cooperation with nature brings its reward—not only good health, but increased capacity to resist infection. In fact, good health and capacity to resist infection mean the same thing.

Patients' Letters

England, Sept. 13, 1936.

Rosicrucian Fellowship,
Oceanside, California.

My dear Friends:

Just another of my weekly reports to let you know how my health has improved since first writing to you. It is good to enjoy better health, and I am very grateful to you and the dear Invisible Helpers for the share you have had in restoring me to a more normal state. My husband too, has greatly benefited by your aid, and we both feel indebted to you.

Gratefully,
Your-friend-in-fellowship,
—L. M. W.

Tennessee, July 21, 1936.

The Rosicrucian Fellowship,
Oceanside, California.

Dear Friends:

I want this to be a letter of special thanks to the Fellowship and the Invisible Helpers for what you have done for me.

Am so happy to tell you that I feel as if I am really on the road to recovery. Have improved so much during the past few weeks.

Have been conscious of the Invisible Helpers' presence a number of times. About two weeks ago as they began to work on me, I had a flash of consciousness while I was outside my body—saw the most gorgeous lights and heard the most wonderful music. Every nerve in my body seemed to be receiving a surcharge of some vitalizing force.

With many thanks and prayers to my heavenly Father, and a heart full of love to you and the Invisible Helpers.

Sincerely yours,
—E. S.

Philippines, May 11, 1936.

The Rosicrucian Fellowship,
Mt. Ecclesia,
Oceanside, California.

Dear Friends:

At the outset, I am sending to all of you in the Fellowship my warmest personal regards and may the love and blessings of our heavenly Father abound in you.

You might have noticed from the last report rendered by my wife that she was on her way to recovery. She believes she will be able to get along without the direct help of the dear Helpers and so she desires to request the Fellowship to drop off her name from the list of patients of the Healing Department.

We are indeed very grateful to God, the Invisible Helpers, and to you for the help that has been accorded us. Please rest assured that this great achievement will remain engraved in our hearts that sometime and somewhere we may be able to repay.

With thanks and best wishes, I am,

Most cordially yours,
—H. F. T.

Healing Dates

October	6—13—21—27
November	2—9—17—24—30
December	7—14—21—27

Healing meetings are held at Mt. Ecclesia on the above dates at 6:30 P.M. If you would like to join in this work, begin when the clock in your place of residence points to 6:30 P.M., or as near that as possible; meditate on health, and pray to the Great Physician, our Father in Heaven, for the healing of all who suffer, particularly those who have applied to the Invisible Helpers.

People Who Are Seeking Health

May be helped by our Healing Department. The healing is done largely by the Invisible Helpers, who operate on the invisible plane, principally during the sleep of the patient. The connection with the Helpers is made by a weekly letter to Headquarters. Helpful individual advice on diet, exercise, environment, and similar matters is given to each patient. This department is supported by freewill offerings. For further information, address, The Rosicrucian Fellowship, Oceanside, California.

Prayer

Certain spiritual activities may cause anatomical as well as functional modifications of the tissues and the organs. These organic phenomena are observed in various circumstances, among them being the state of prayer. Prayer should be understood, not as a mere mechanical repetition of formulas, but as a mystical elevation, an absorption of consciousness in the contemplation of a principle both permeating and transcending our world. Such a psychological state is not intellectual. . . . But the simple seem to feel God as easily as the heat of the sun or the kindness of a friend. The prayer which is followed by organic effects is of a special nature. . . . Such a type of prayer demands complete renunciation—that is, a higher form of asceticism. . . . When it possesses such characteristics, prayer may set in motion a strange phenomenon, the miracle.

Dr. Alexis Carrel, in
"Man, the Unknown."

VEGETARIAN MENUS

BREAKFAST

Before Breakfast
Hot or Cold Water with
Lime or Lemon Juice

Parsley Omelet
Whole Wheat Toast
Baked Apple
Coffee Substitute

DINNER

Grapefruit Cocktail
Carrots and Onions
Scalloped
Buttered Broccoli
Steamed Brown Rice
Endive with Dressing
Whole Wheat Blueberry
Pie

SUPPER

French Spinach Soup
Mushroom Pie
Romaine Lettuce (Plain)
Apple Whip

RECIPES

Parsley Omelet.

Ingredients: 3 eggs, 1 tablespoon vegetable oil, 2 to 3 tablespoons minced parsley, celery salt to taste.

Separate eggs and beat whites until light. Beat yolks with $\frac{1}{8}$ cup cold water, celery salt, and 1 tablespoon parsley. Add yolks to whites, stir lightly until well mixed; pour into a hot pan in which oil has been heated. Keep over a slow fire until bottom is set (try by raising with knife). Put omelet in oven for 3 to 5 minutes to dry top. Or cover, and leave on slow fire, shaking pan until set. Spread one side with balance of chopped parsley, and fold over other side.

Carrots and Onions Scalloped.

Ingredients: 4 large carrots, 2 medium-sized onions, $1\frac{1}{2}$ cups whole wheat bread crumbs, cream sauce, celery salt.

Scrape carrots, slice and steam or boil until almost done. Cook onions until almost tender. Arrange carrots in bottom of a buttered baking dish, cover with a layer of onions. Make another layer of carrots and onions; cover with cream sauce then the bread crumbs. Bake until tender.

French Spinach Soup.

Ingredients: 2 cups of freshly cooked spinach puree, 1 cup milk, $2\frac{1}{4}$ cups water, 1 tablespoon butter, 1 egg yolk, salt.

Mix the spinach, milk, water, and butter. Heat to the boiling point. Stir a little of the hot mixture into the beaten

egg yolk and combine with the first mixture. Beat well, heat to boiling and season to taste.

Mushroom Pie.

Ingredients: $\frac{1}{2}$ lb. mushrooms, 1 cup peas, 1 medium-sized onion cubed small, 1 cup diced celery, 4 raw medium-sized potatoes, milk, salt.

Peel the mushrooms and steam with onions in butter until tender. Salt to taste. Boil potatoes, mash and season with salt, butter, and a little hot milk. Fill baking dish with the steamed mushrooms, onions, celery, and peas. Pour over this mixture a thin savita gravy. Cover with mashed potatoes, brush with melted butter and bake until nicely browned.

Apple Whip.

Ingredients: 3 cups grated apple, whites of 2 eggs, juice of 1 lemon, whipped cream.

Peel and grate enough apples to make 3 cups. Beat egg whites and sweeten. Stir in apples and juice of lemon. Serve in sherbet cups and garnish with whipped cream and broken walnuts.

Blueberry Pie.

Ingredients: $\frac{1}{2}$ cup white flour, 1 cup whole wheat flour, one-third cup crisco, 4 tablespoons ice water, $\frac{1}{4}$ teaspoon salt.

Add crisco to flour, then add liquid. To the liquid from the blueberries which has been heating, add a thin white sauce made with flour and water; when slightly thickened add to the berries and fill the prepared crust.

Mt. Ecclesia's Silver Jubilee

A QUARTER of a century has elapsed since the founding of Mt. Ecclesia as the International Headquarters of the Rosierucian Fellowship. It is but fitting that on this auspicious anniversary the beautiful estate and all it contains be rededicated to the service of humanity as it was first dedicated by Max Heindel in October, 1911.

In his Student Letter No. 11, of November, 1911, Mr. Heindel wrote of the ceremonies attendant at the ground breaking at Mt. Ecclesia and the planting of the Rose Cross on the barren hills which have become so magnificently transformed during the past twenty-five years. In Student Letter No. 12, he said:

"We made a large cross of the same style as our emblem, and on the three upper ends we had painted, in gilt letters, the initials: C R C. These, you know, represent the symbolical name of our great Head, and designate our emblem as the Christian Rose Cross, which conveys the idea of beauty and a higher life so different from the gloom of death usually associated with the black cross.

"This cross and a climbing rose we decided to plant at the same time as we broke ground for the building, so that they might symbolize the verdant life of the various kingdoms traveling to higher spheres along the spiral path of evolution."

But seven persons, in addition to Mr. and Mrs. Heindel, were in attendance at the original dedication services. They were: Annie R. Atwood, San Diego, California; Ruth E. Beach, Portland, Oregon; Rachel M. Cunnigham, Rudolph Miller, and John Adams of Los Angeles; George Kramer, Pittsburgh, Pennsylvania; Wm. M. Patterson, Seattle, Washington.

A year later, in Student Letter No. 24, Mr. Heindel briefly sketched the progress of the Fellowship during the twelve-month, saying:

"Our associate membership is four times as large as a year ago, and of course is vastly heavier—though system and machinery enable three of us who work in the office to do the work of a large staff, and paid help does the housework and gardening. But the routine work sometimes just swamps us. . . . But, miraculously, it seems, the sky suddenly clears, we invent a new method of accomplishing a certain part of the work with greater speed or less labor, and we are ready for another increase. . . ."

On and on and on the work has grown and the loving service of the Rosierucian Fellowship has spread to the most remote corners of the world—the service for humanity for which Max Heindel gave his very life. On the 27th and 28th of this month—October—a Silver Jubilee celebration will be held at Mt. Ecclesia, attended by a host of Fellowship members from all points of the compass. At the original cross, planted by Max Heindel, Mt. Ecclesia will be rededicated in loving remembrance of him and to the perpetuation of the service he launched.

The evening of October 27, Mrs. Max Heindel will give an illustrated lecture: "The Work of the Rosierucian Fellowship: Past, Present, and Future."

All of Wednesday, October 28—the quarter century anniversary date—will be given over to a joyous program: the rededication at the Rose Cross at 12:40 p.m., led by Mrs. Max Heindel; luncheon at 1:15 p.m.; musical numbers by Mrs. Zanaida Moiseieff, Virginia Burge, Emma Wendt, Aurelia Schoby, Helena S. Wyckoff, and William J. Cooper. Mrs. Arline Cramer will speak on "Our Message and Our Mission." Judge Carl A. Davis will deliver an address on "Getting Ready for the Aquarian Age."

A cordial invitation is extended to all our friends to join us on this day. If not possible to come in person, be with us in spirit and in prayer.

Children's Department



The Taylor Twins at the Fairy Flower Dance

BY MAXINE V. GRISWOLD

PETER and Jane Taylor were just six years old. They were twins, and they were always together, for when they were apart they were both very lonely and unhappy.

The Taylors lived in a very lonely house far out in the country where there were green meadows to play in during summer and nice hills to slide on when there was snow in the winter. In the spring when the refreshing rains came to wash the earth and all the trees and living things on it, the tiny new flowers began to push out of the earth and spring up here and there. Then the Taylor twins would gather great bunches of them and take them to the house. The servants would place them in vases and the fragrance of them would fill the house and make everyone happy. In the spring there were wild trilliums which really were rather like Easter lilies. Later there were dainty yellow johnny-jump-ups and shy purple violets.

One day in early spring, Peter and Jane went to the woods nearby to gather flowers. The children sat down together for awhile to watch some bluebirds building a nest. Suddenly Jane nudged Peter ever so gently. "Do you hear that, Peter?" she whispered.

The children both listened intently. "I think it's a tiny bell tinkling," Peter whispered back.

The tinkling sound grew louder, and suddenly a very tiny fairy maiden stood before them. She bowed graciously and came closer. "I am queen of the flow-

ers," she said in a wee voice, "and these little fairies are the flower people."

And surely enough there were tiny little people with flower faces. They were the trilliums, the johnny-jump-ups, the violets, and many, many others.

"If you will promise never to pick the lovely flowers until they are full grown and never more than you need to make your world beautiful you may come to our flower dance," the flower queen told them.

Peter and Jane could scarcely believe their eyes and ears. "Oh, we do promise!" they both declared breathlessly.

"Very well," the little queen said. "Tonight you must go to sleep as you always do, and when you are in Slumberland, the flower people will come for you." And when the children had promised to do as they were told, the flower queen and her people were gone in a flash.

That evening, soon after their dinner, the Taylor twins were very sleepy and wanted to go to bed at once. This greatly surprised Mrs. Taylor, for usually the twins wanted to romp and be told many stories before they would go to sleep.

After the lights were out, the children both closed their eyes very tightly and soon they were fast asleep. But no sooner were they in Slumberland than the flower people appeared, dainty flower maidens in frocks of lovely colors and tiny flower men in suits of Lincoln green. How merry and gay they were! They gathered in a circle around the twins and

carried them off to a splendid green place where a laughing brooklet ran. There, the twins saw, were many, many more of the fairy flower people. Some were singing and some were dancing. All were laughing and happy. Presently the flower queen held up one tiny hand, and



all the little people were silent. Then they came and gathered in a large circle around the children and drew them toward the brooklet's edge.

"Where are you taking us?" the children asked.

"Fear nothing," the little queen said. "The flower people love you. They wish to make you happy."

Soon the children were in a little boat made of ferns. They were sailing down the brooklet. How beautiful everything was! Now they were in another land. The boat drifted to the shore, and the flower people took them to a lovely chair made of green, woody things. There was music. The brooklet was singing a merry song; there was a tinkling of many blue bells. Some birds were whistling a gay tune.

Now the daffodils were together. Daintily they danced, and soon the violets

and johnny-jump-ups had joined. All the flowers the children had ever seen were there dancing. How sweet and wild and free they were!

"How sad it is that children sometimes destroy them," Jane thought. "They are so lovely."

Many animals were quietly watching the fairy flower dance, too. There were the squirrels, the woodchucks, chipmunks, and many others.

When the dance was over, there was a great feast. There were fruits and nuts and delicious honey that the bees had brought, for they were there, too.

Suddenly the flower queen appeared before Peter and Jane. "It is late," she said in her tiny voice. "And you must return to your land. The flower people will take you."

So the children boarded the fern boat and went back to Slumberland after bidding the queen, the flower people, and all the animals goodbye.

In the morning when the Taylor twins awakened, Mrs. Taylor brought a basket of fresh flowers to them.

"These were left on the doorstep," she told them. "It's May Day. Perhaps one of your little friends left them."

But Peter and Jane both knew that the flower queen and her fairy flower people had left them.

The Fairy Dance

Out of the deep dark wood they come,
Joyously skipping;
Onto the moonlit green they come,
Daintily tripping.


Delicate, gauze-like wings they flash,
Passing and meeting;
Myriads of colors they flash,
Poising and fleeting.

To the wind's melody they dance,
Airily swaying;
For an unseen Harpist they dance,
Happily playing.

—PERL AMELIA WILLIAMS.

Echoes from Mt. Ecclesia

A Golden Fortnight

ARRIED, nervous, physically and mentally worn out, I languidly sauntered along the Mission Road leading out of the village of Oceanside. Just where the road led made no difference to my weary mind and lagging feet provided it finally came to some place where I could find rest. A long and enervating period of overwork and economic worries had brought me to the stage where nothing mattered—I simply had to get away from the stress and strain of the cities. My thoughts were all befuddled; I was ready to “blow-up.”

That was just a short fortnight ago, but now it seems as though it might have been in another age. Right now I have to think hard to rightly remember the details of my mental condition then. Those two weeks have wiped away all the cobwebs from my brain; physically I am more fit than ever before and once again the sun of joyousness envelops me and the problems of life and living no longer hold any terror. Now they are merely something to be whipped and overcome—and I can master them.

I have been to Mt. Ecclesia!

About a mile out from the village of Oceanside I came upon a beautiful park which was the location, so a signboard informed me, of the International Headquarters of the Rosicrucian Fellowship. I liked the sound of that word “Fellowship.” As the wide-swung gate bore a sign of “Welcome” I thought I would go in and find out whether there was any fellowship awaiting me, or whether it was all painted in the word on the signboard. Many times in the past I had

driven by the place, but never knew precisely what it was. I had a hazy notion that it was some sort of a monastery for the devotees of a strange religious sect—with which California is more than well filled.

But my state of mind at that time rather welcomed the thought of a monastery, a sanctuary of repose which would shut the world and all its disturbances away. So, in I went.

In an office marked “Information” I quickly found that all of the fellowship was not painted on the signboard. A pleasant young woman, who smiles with her eyes in the most charming sort of manner, gave me welcome and expressed a sincere desire to be of service to me. If this is a true sample of the spirit of the place, then I really believe I have found the spot I was seeking, was my thought, as the young woman explained to me something of the purposes and activities of Mt. Ecclesia—for that is the name of this haven.

Just as it is impossible to adequately describe the color glory of a gorgeous sunset, so is it impossible to properly paint a word picture of Mt. Ecclesia, and still more impossible to delineate the factors of its Spirit which have worked a wondrous transformation in my being in such a short time. Its atmosphere is peace, serenity! What words can say more? Within its confines there is only one direction in which to grow, and that is upward.

Nature has done much for Mt. Ecclesia but there remained for man the work of enhancing convenience and comfort, and that has been done thoughtfully and well.

The Temple of Healing, the great Administration Building, which houses a large and thoroughly equipped printing and bookbinding establishment, the dainty Pro-Ecclesia Chapel, the Health School, the Cafeteria, the Rose Cross Lodge for guests, the excellent library, and the many cottages and cabins—occupied by workers and students—are all integral parts of a carefully planned and harmonious whole—a happiness-building machine in which all of the gears mesh smoothly and without friction.

One of the very finest things about Mt. Ecclesia is that one does not have to do anything he does not wish to do. The beautiful services in the chapel and the temple are there for the benefit of all but attendance is not compulsory. There are classes in health and the philosophy for those who desire to profit by them but no urge is made toward their utilization. The social evenings, the community song-fests, the enlightening lectures, are for the unalloyed enjoyment of the Fellowship members and guests, but if one prefers a bit of quiet solitude instead there is no one to say him nay. Each soul is permitted its own sure way toward growth, without proselyting or interference, but always the helping hand is ready to be extended to any one who may need or ask for assistance—the helping hand of fellowship—unostentatious, unpresuming, but always sincere.

For advanced students in the Rosicrucian philosophy there are evening services in the Temple of Healing, but the neophyte or the casual guest has the joy of looking forward to a peaceful evening of thorough relaxation in contemplation or reading.

Imagine, if you can, how I surprised myself by climbing in between the sheets of my snowy and most comfortable of beds, at the unheard-of hour of nine o'clock. I, an habitual night-owl of years standing, who thought the evening was just getting well started at midnight. In effecting this one transformation in my life habits Mt. Ecclesia has wrought

a miracle, even though it had done nothing else. But now I go to bed for strengthening sleep, whereas I used to stay awake for the purpose of so exhausting myself that I would drop of inertia rather than roll and toss in fitful slumber until daylight came.

Eat! Appetite! For many years I have been satisfied with but one meal in twenty-four hours—and if busily engaged on some pressing work, would often forget to have that one. Food and the time out for its consumption made but a disagreeable interlude in other activities. But within three or four days after my arrival at Mt. Ecclesia I found myself in the forefront of the line each time the tocsin sounded. The all-vegetarian, but perfectly balanced diet, was an experience new to me. For a day or two I hankered for a good stout piece of beef into which I might bite my initials, but that desire quickly passed and I am quite won to the change. Too, I have been doing a bit of studying—and a tremendous lot of thinking—during the fortnight and do not believe I shall ever return to the consumption of meat again.

About my studying. Although a hard-boiled journalist of many years standing I have been more or less of a dilettante student of the various philosophies, but I have never taken any of the “isms” sufficiently to heart to cause me to announce myself as an adherent. However, being of Scotch ancestry, it seemed a shame not to get all I could out of my sojourn at Mt. Ecclesia, so I took the course of twelve lessons in preliminary philosophy which were available and became tremendously interested in the lucidity of *The Rosicrucian Cosmo-Conception*, by Max Heindel, the founder of the Fellowship. Now that this preliminary course is completed I am enrolling for the course next ahead. If the lessons continue as intriguing as those I have already experienced I shall probably go on and on, for there is no end to the desire for constructive knowledge and the unfolding of the mysteries of life.

My commercial mind experienced a sense of shock when I was informed that the Fellowship makes no charge, names no fee, for its courses of instruction and that the entire work of the order is supported by freewill offerings from its students. But of this I feel certain—the tutelage I receive will be worth many times the amount I shall be able to spare from out my slender earnings, especially until the well-known depression sprouts wings and flies away, because writers of books on the subject of economics have not fared too sumptuously these past few years.

Although I am, by profession, a writer and for years have not passed anything through my typewriter for publication without first having a definite understanding as to the monetary return I would receive for my effort, this story, too, is a complete reversal of my former habit. As a matter of fact, I didn't write the story at all—it simply wrote itself, because it insisted upon being articulated for the benefit of others who may be needful of a panacea such as I have found in this place of peace.

Mt. Ecclesia is located in one of the most desirable sections of sunny Southern California. It is about one mile from Oceanside, which is about forty miles north of San Diego, or about ninety miles south of Los Angeles, on the main coast line highway. Transportation needs are amply served by the Santa Fe railway and the Greyhound motorbus lines. Weather is moderate throughout the year and there are no extremes of temperature. Hereabout is one of the finest beaches on the Pacific coast and sea-bathing is indulged at all seasons.

If, perchance, this expression may be a guide to some others for securing physical and mental rehabilitation such as I have experienced, and a greater public appreciation of the worthiness of the Rosicrucian Fellowship I shall be glad I have written it. It was little enough to do in return.

—ELWOOD LLOYD IV.

Mt. Ecclesia Workers' Forum

At the request of the Board of Trustees the men and women comprising the staff of Mt. Ecclesia have recently inaugurated a Workers' Forum which devotes one evening of each week to discussions of ways and means whereby the activities of the Fellowship may be bettered for all.

The governing board of this Forum consists of a Council of five, comprised of three of the workers and two Trustees. The worker members are elected by the Forum to serve monthly terms; the two trustees are appointed by the Board and serve for a year.

The prime purpose of the Forum is to establish an active link between the resident workers of our Headquarters at Mt. Ecclesia and the Board, whereby the day by day experiences of the workers might serve as guidance along lines which would make the work of Headquarters more valuable to humanity.

All factors for improvement, or suggestions relating thereto, are launched by the individual workers—thoroughly discussed by the workers, and where decided as being advantageous, are whipped into concrete form for consideration and action by the Board of Trustees.

Although the Workers' Forum has been in operation for only a month a number of salutary movements have been launched which will increase the value of Fellowship service. Also, the intimate discussions among the workers as a whole is doing much toward increasing the co-operative and understanding fellowship of the staff members. Increased efficiency and greater happiness in the individual tasks is the result.

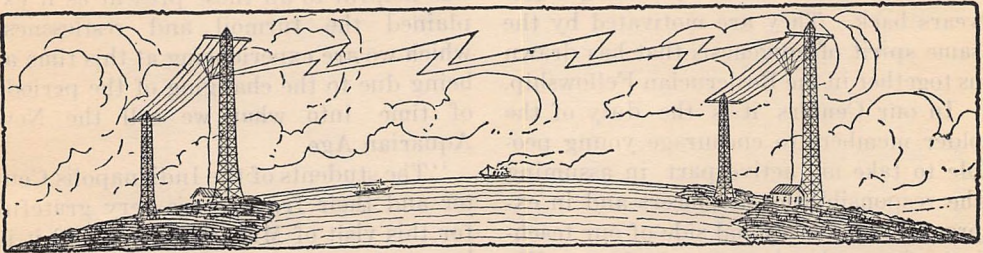
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ROSICRUCIAN FELLOWSHIP
EMPLOYMENT DEPARTMENT
OCEANSIDE, CALIFORNIA

Rosierucian News Bureau



Last month we promised you that we should discuss the results of our Center Ethics Class in Summer School. As far as was possible, we tried to emphasize at all times the necessity of a *forward-moving plan of activity*. This month we celebrate the twenty-fifth anniversary of the ground-breaking at Mt. Ecclesia. A quarter of a century has witnessed many changes, but the ideals to which these grounds have been dedicated are still the same.

Many of those who poured out their enthusiasm for the work in the early days have grown old in the harness. Realizing this, our first class in Center Ethics discussed plans for working with the young people. Since taking the matter up in class, we have been studying the problem in much greater detail, and while the following comments do not cover all of our material, they are the result of more mature reflection.

There is no question but that the young people of high school and college age of today are essentially idealistic. Having come to birth in a nation ruled by the sign Gemini, collectively they are inclined to express a mercurial superficiality even while they appreciate the intellectual side of all activities. The average young person of today is better informed and has access to more data than the young person of twenty-five years ago, but there is great need that our young people learn to analyze and think for themselves.

The Rosierucian Teachings are unique in that while they are Christian, they represent the avowed purpose of blending art, religion, and science into one composite science of the soul. The Rosierucian disciplines have been tested out in the laboratories of thousands of lives. Thus we can meet the average high school and college student of today on his own grounds. We have access to all that he might demand in the light of his schooling. Our problem is to present philosophy to him in such a way that it does not outrage his present concepts.

Our older students were pioneers when the name of the Rosierucian Teachings was comparatively unknown. More, the general attitude toward occultism was not so broad and tolerant as it is now. But they refused to be limited because things had always been done in a certain way, or to believe just because orthodox religious statements had been unquestioningly accepted for generations. These older students have built the Fellowship traditions with which our present organization expects to flourish. It is our duty to transmit this tradition to those who will carry the work on to greater usefulness in service to mankind.

The enthusiasm of youth must be utilized, not in the spirit of taking advantage of the mind before it is fully formed, but rather in order that they may at an early age express their divine creative impulses, and that all of the

forces of their young lives may be transmuted into useful activity. We want to see them realize that toward which we have striven. They are on the same threshold today that we crossed a few years back. They are motivated by the same spirit of epigenesis that has drawn us together in the Rosicrucian Fellowship.

In our Centers it is the duty of the older members to encourage young people to take an active part in assuming the responsibilities as officers and in expressing the devotional side of our teachings from the lecture platform. We realize that perhaps our older students are much more polished lecturers and more mature in their expression, but those very qualities are what make them eminently fitted to guide and encourage the younger students. This is a service we expect from those who have known the Rosicrucian Teachings for some years. This is not an effort to place our older students in a back seat, but it is an effort to urge them to prepare the coming generation to carry on the Rosicrucian traditions in a manner worthy of the dignity of the name under which we serve.

CHICAGO, ILLINOIS.

We have had many enthusiastic reports from Chicago as a result of Mrs. Heindel's lectures there. There are three groups active in Chicago and all of them are cooperating with Headquarters, although only one has a charter. It is rather significant that there is ample room for unconflicting fields of service in meeting the demand for Center work.

INDIANAPOLIS, INDIANA.

We are very happy to quote the report of the Center Publicity Agent: "The Indianapolis Center was honored by Mrs. Max Heindel's visit on the 8th of September. A welcome party was given by the students to whom she gave a very interesting summary of conditions and events at Headquarters. Questions were asked by the student body, and a real fellowship was enjoyed.

"Mrs. Heindel gave a very beneficial and inspiring lecture in the Lincoln Room of the Hotel Lincoln on the subject Religious Ceremonials. Her lecture was helpful to all those present as it explained the turmoil and restlessness which we are experiencing at this time as being due to the changing of the periods of time into what we call the New Aquarian Age.

"The students of the Indianapolis Center and their friends are very grateful for this visit of Mrs. Heindel's, and it is hoped that she will be able to visit this city again."

The Center also reports that their Astrological Club has access at all times to two telescopes which are the property of a friend who has them set up in a spacious yard. This is an unusual opportunity for studying the motion of the heavenly bodies.

CLEVELAND, OHIO.

The Cleveland group has been carrying along so nicely during the hot summer months that we are going to expect a substantial increase in activities during the coming months. Our thoughts go out to them with the hope that their faithfulness will attract to them the support of our other students in the Cleveland area.

COLUMBUS, OHIO.

A small group has been meeting here once a week to study philosophy. We are mentioning this fact so that any of our friends in or about Columbus may know that they can take advantage of this opportunity to contact others who are interested in the Rosicrucian Teachings.

JAMAICA, NEW YORK.

Much as we dislike to acknowledge it, it seems easier to discuss philosophy over the dinner table rather than as a purely intellectual pursuit. We are much interested in noting that the president of this group is planning to open their fall activities with a vegetarian luncheon. This is a very good way to break the ice and get people acquainted with each other

socially so that they may more informally study together the abstractions of philosophy.

PORTLAND, OREGON.

We have just received word of the enthusiasm brought back by the Center's delegate to Summer School. "We were thrilled indeed by her enthusiastic reports on the work, workers, and Headquarters. The pictures she passed around made us feel almost as if we had made a trip to Headquarters. We felt we had made no mistake in sending her."

We are sure this will be a lesson to all Centers as to the advantage of having at least one representative at Summer School.

KINTAMPO, GOLD COAST.

We are much pleased by the steady spreading of the Rosicrucian Teachings in this part of the world. It is evident that the time is ripe and that there are workers ready and willing to lend their force to the great labor. Sunday School, in addition to the Sunday evening lectures and Philosophy classes, gives evidence that a foundation is being laid here for more important work in the future.

SASKATOON, SASK., CANADA.

The reports from this group sound a note that is vital. Their secretary voices a need and makes several suggestions which affect the whole Center policy at Headquarters. While there are difficulties in the way of cooperating with all of these suggestions at the present time, yet this individual repeats the words of a prophet of old, "Here am I, send me." This is a beautiful thought and we hope that this spirit will grow.

SEATTLE, WASHINGTON.

The Center Department is always encouraged by receiving comments from the Centers. Our letter of August 1 was used in Seattle at a meeting where they discussed the best ways of utilizing their opportunities, responsibilities, and privileges. They very kindly sent us a

World Headquarters

OF THE

Rosicrucian Fellowship

MT. ECCLESIA

OCEANSIDE, CALIFORNIA

Centers and Study Groups

Services and classes are held in the following cities. The public is cordially invited.

Addresses of unchartered Centers and Study Groups may be had on request.

CHARTERED CENTERS IN THE U. S. A. AND CANADA

Burlington, Vt.—91 No. Union St.

Calgary, Alta., Can.—108 14th Ave. W.

Calgary, Alta., Canada.—Young People's Group, 1318 15th Ave. W.

Chicago, Ill.—Rm. 1622, Capitol Bldg., 159 N. State St.

Cleveland, Ohio.—Carnegie Hall, 1220 Huron Road, Room 708.

Columbus, Ohio.—253 N. Hague Ave.

Dayton, Ohio.—Y. W. League, East Room, 2nd floor.

Denver, Colo.—320-22 Central Savings Bank Bldg.

Indianapolis, Ind.—319 N. Pennsylvania St.—3rd Floor.

Kansas City, Mo.—2734 Prospect.

Long Beach, Calif.—361 E. First St.

Los Angeles, Calif.—2523 W. 7th St.

Milwaukee, Wis.—Fine Arts Bldg., 125 East Wells St., Rooms 236-238.

Minneapolis, Minn.—1216 Nicollet Ave.

New Orleans, La.—429 Carondelet St., Room 201.

Portland, Ore.—Room 316 Dekum Bldg.

San Diego, Calif.—Rm. 9, 1039 7th St.

Shreveport, La.—1802 Fairfield.

St. Paul, Minn.—318 Midland Trust Bldg.

Toronto, Canada.—c/o Mary Tamblyn, 40 London St.

Vancouver, B. C.—Room 12, Williams Bldg. Cor. Granville and Hastings Sts.

Chartered Centers in Other Countries

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Liverpool, Eng.—71 Upper Huskisson St., Telephone, Heswall, 304.

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Abokobi.—c/o J. M. Boi-Adzete.

Kumasi.—Mr. Ben T. Vormawah.

Sekondi.—P. O. Box 224.

PARAGUAY

Asuncion.—Louis Alberto de Herrera, Republica Francesca.

Asuncion.—Garibaldi 118.

PERU

Lima.—Box 637.

PHILIPPINES

La Paz, Iloilo, P. I.—19 Burges St.

PORTUGAL

Lisbon.—Rua Renato Baptista 43 - 2°.

THE NETHERLANDS

Amsterdam.—Gabriel Metsustraat 24.

Amsterdam Z.—Vincent van Goghstraat 60 h.

Apeldoorn.—de Ruyterstraat 44.

Arnhem.—18 Mesdaglaan.

Breda.—34 Speelhuistaan.

Den Haag.—Secretariaat: 88 Roelofsstraat:

Vergaderplaats: de Ruyterstraat 67.

Rotterdam.—Claes de Vrieselaan No. 51.

Rotterdam.—308 Bergweg.

Zaandam.—Oostzijde 386.

list of the many suggestions that were offered. Among other items the following seem very excellent: "We should try to uncover latent or quiet talent, and distribute the work and responsibility more generally." "Remember, we are working for the Elder Brothers." We should be more than happy if other Centers would share their ideas with us.

KUMASI, GOLD COAST.

The last report has just been received and it is encouraging to note that this group has found it necessary to introduce an advanced Philosophy class. We congratulate you, and may the work continue to increase.

Mrs. Heindel's Lecture Tour

Constantly growing public interest in the work of the Rosicrucian Fellowship has made it necessary for Mrs. Max Heindel to arrange another tour of lectures on the Pacific Coast.

Under the auspices of the Fellowship Centers, lectures and fellowship talks will be delivered by Mrs. Heindel in Sacramento, Portland, Seattle, Tacoma, Everett, and San Francisco.

The schedule is as follows:

Sacramento, California, Friday evening, October 30th, at 8:00 o'clock. Mr. Philipp Grell, 1618 Seventh Street, will gladly supply information as to time and place of lecture.

Portland, Oregon, Sunday, November 1st, and Monday, November 2nd, at 8:00 P.M. Newspapers will announce the place of lecture.

Seattle, Washington, Wednesday, November 4th, 8:00 P.M., at Moose Hall. Thursday, November 5th, a talk at Center Hall, 515 Madison Street, to members of the Rosicrucian Fellowship. Side trips to Tacoma and Everett will be announced in newspapers.

San Francisco, California, Thursday, November 12th, at 8:00 P.M., in Native Sons' Hall on Mason Street. A fellowship talk will be given to members at the Center Rooms, 533 Post Street.

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THE ROSICRUCIAN FELLOWSHIP
Oceanside, California, U. S. A.

SAMPLE LEAF OF The Rosicrucian Calendar



☉ Enters ♏
July 23, 7:07 A.M.

☉ Enters ♌
Aug. 23, 1:58 P.M.

1937

AUGUST

1937

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
1 ☾ enters ♏ 9:28 A.M.	2	3 ☾ enters ♏ 11:33 A.M.	4	5 ☾ enters ♏ 1:36 P.M.	6	7 ☾ enters ♌ 4:56 P.M.
8	9 ☾ enters ♎ 11:03 P.M.	10	11	12 ☾ enters ♌ 8:38 A.M.	13	14 ☾ enters ♌ 8:59 P.M.
15	16	17 ☾ enters ♊ 9:36 A.M.	18	19 ☾ enters ♋ 8:02 P.M.	20	21
22 ☾ enters ♋ 3:25 A.M.	23	24 ☾ enters ♎ 8:22 A.M.	25	26 ☾ enters ♏ 11:56 A.M.	27	28 ☾ enters ♏ 3:02 P.M.
29	30 ☾ enters ♏ 6:03 P.M.	31				

Meditation for the Solar Month of Leo

"Be strong and of a good courage, fear not, . . . for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee."—Deut. 31:6.

New Moon, August 6, 0:37 P.M., in ♏ 13° 37'
Full Moon, August 22, 0:47 A.M., in ♋ 28° 30'

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